The LUTHERAN

"COME, YE THANKFUL PEOPLE"

U.S. congregations gather this week to give thanks to God

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NOVEMBER 22, 1950

5 CENTS

LOVE

NIGHT AFTER NIGHT I walked past the small house nestled close to a wooded hillside at the edge of town. There I always noticed an old white-haired couple sitting at a table in front of the living-room window playing checkers.

One day I interviewed them concerning the celebration of their fiftieth wedding anniversary. "Often," I told the old lady, "you have made me happy."

Her blue eyes lit up. "Me?" she asked with a puzzled expression. "How did I make you happy?"

I told her. "Many times as I've been walking home after a day's work, you have given me a lift. I would glance at your window and see you and your husband playing checkers. You always are a picture of perfect peace and contentment."

THIS TIME THE OLD LADY smiled, her wrinkled face reflecting the joy of one who has attained a certain goal in life. "Will can't hear well," she confided looking toward the room where he had gone, "so I can tell you this. You see, I really don't like the game itself . . . but Will wouldn't be happy playin' unless he thought I enjoyed it like he did. So I pretend for his sake."

Watching the old lady as she talked, I perceived a deep and abiding love that does not think of self. "I'd never have suspected," I told her. "You never appear anything but completely contented and cheerful."

"Oh, I am that," she said. "You see, it's this way. Will isn't only deaf. His eyes are bad, too, but he can still make out the checkers and the squares. It's his main pastime, so to me playin' checkers is a labor of love—nothing I'd rather do."

—KATHERINE BENION

The LUTHERAN News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Germans talk about army

Churchmen in Germany had usually kept quiet when their nation had important decisions to make. Not many said anything when the Nazis organized an army, invaded Poland, Norway, France.

This month the German churchmen thought they would have to say something. They had been forced into action when Dr. Martin Niemoeller came out strongly against any army for Germany. In mid-November the leaders of all 27 Protestant regional churches (Lutheran, Reformed, union) were meeting in Berlin to take a stand regarding a new German army.

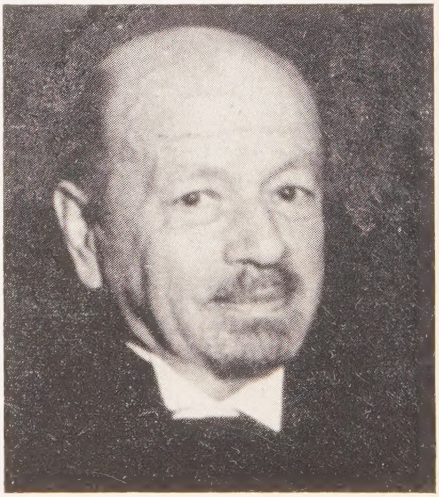
The meeting had been called by Bishop Otto Dibelius, president of the Council of the Evangelical Church in Germany. A conference of Lutheran bishops had requested the meeting.

Niemoeller converted to pacifism

"Only the spiritual armament of love and forgiveness is permitted to the followers of Christ," Dr. Martin Niemoeller had announced. He was opposed to formation of a German army to aid in protecting western Europe against the Russians. "Germany has never been so powerful as in its complete defenselessness since the war," he said.

From the Niemoeller group within the German church (the Brethren Council) had come a pamphlet entitled *To Arms? —No!* "We Germans must keep out of the conflict between the world powers," it said. "We must not side with one or the other party. . . . We reject the remilitarization of Germany because—in the belief in Christ—we do not set hope for our people's salvation in foreign military power, nor in any military power of our own."

In late October Dr. Niemoeller held a seven-hour conference with Kurt Schumacher, Socialist leader in West Germany, who was defeated for the chancellorship of the West Zone republic in the 1949 election. Only a newly elected parliament in West Germany should venture to make a decision on putting German troops in a European army, said Niemoeller and Schumacher after their conference.



BISHOP OTTO DIBELIUS
Nobody would be safe

Other Germans speak

The state alone had the duty and responsibility of insuring the safety of its citizens, said Bishop Otto Dibelius this month. The churches "should not interfere" with the state in such matters.

Only if the state "exceeds its limits and misuses men" has the church a right to raise its voice, said the bishop. "While

refraining from commenting upon the state's security measures, we must warn against too much reliance on their efficiency, because the real security lies in God alone."

Bishop Dibelius said that if another war begins "people will be equally unsafe in Berlin, Bordeaux, New York City, and Moscow."

Dr. Eugen Gerstenmaier, prominent Lutheran clergyman who is now a member of the West Germany parliament, commented on the Niemoeller plans for Germany. He attended United Nations sessions in New York City recently, and returned to Germany in early November. It is "unthinkable," he said, to expect American GIs to defend liberty and human rights in Germany while "we ourselves make no contribution."

Gambling bills are defeated

Churchmen in America had been leaders in vigorous campaigns to defeat gambling bills. Votes were taken at the Nov. 7 elections in four states. In all states the bills were defeated.

California voted three to one against a plan to legalize gambling as a source of revenue for old-age pensions. Dr. Torrance Phelps, chaplain of the state assembly, said defeat of the gambling bill meant that "the majority of the people of California have a high moral character."

A state lottery proposal was beaten in Massachusetts. Montana voters rejected a proposal to legalize slot machines. The state councils of churches in both states had led drives against the gambling bills.

Voters in Arizona defeated a plan to open their state for slot machines, casinos, card rooms, bookmaking. A demonstration against the bill was staged at the Arizona state fair just before the election. Evangelist Merv Rosell conducted a "Christ not Vice" rally attended by 3,000. A "People's Committee Against Gambling" aided in the crusade.

Baltimore, Maryland, voters approved a proposal to permit religious and charitable organizations to conduct raffles and other games of chance.

Anti-gambling governor re-elected

Laws against gambling don't mean anything unless they are enforced. Governor Luther W. Youngdahl had kept the laws enforced in Minnesota about as well as anyone could anywhere. Minnesota citizens endorsed the Youngdahl policies on Nov. 7 by re-electing their governor.

An award as the "outstanding Lutheran of 1950" was given Governor Youngdahl recently by the Federation of Lutheran Clubs of America. Mr. Youngdahl is an active church member, and a brother of Pastor Reuben Youngdahl of Mt. Olivet Church in Minneapolis.

Governor Val Peterson of Nebraska who has campaigned strongly for Christian standards of morality in public life was re-elected. He is a member of a United Lutheran congregation and was a brother-in-law of the late Dr. G. K. Rubrecht, prominent ULC clergyman. Members of the Evangelical Lutheran Church were elected on Nov. 7 as governors in North and South Dakota. They are C. Norman Brunsdale and Sigurd Anderson.

"Organized bigotry"

Protestants in the U.S. were concerned about what effect the Nov. 7 election might have regarding appointment of a diplomatic representative to the Vatican. It had been predicted by many that soon after the election President Truman would name someone to this post.

Francis J. Myers of Pennsylvania—a Democratic party leader in the U.S. Senate who was defeated for re-election on

GOV. VAL PETERSON
Morality in public life

Nov. 7—had explained the Roman Catholic point of view. In a letter written during the campaign he said:

"The Vatican is a powerful force against international communism. Matters frequently arise upon which consultation with the leadership of the Catholic Church is desirable. These consultations are now held indirectly and unofficially through the members of the American Catholic hierarchy. Surely we can detach ourselves from the clamor of organized bigotry long enough to see the practicability of direct consultation with the Pope."

Protestants weren't happy when they remembered some things on which the Roman Catholic hierachy had tried to pressure the U.S. government: American diplomatic recognition of Franco Spain, American support of the Pope's plan for internationalizing Jerusalem.

Parochial school aid

Back on the floors of the U.S. Congress in early 1951 would come the question of federal aid to schools. John Lesinski of Michigan had been the man who had done most in the 81st Congress to block aid to public schools when he couldn't get any for parochial schools.

Mr. Lesinski had been chairman of the House Committee on Education and Labor. He died May 27. This month Michigan voters elected his son, John Lesinski, Jr., as their representative from the 16th district.

Representative Andrew Jacobs of Indiana, although a Roman Catholic, had strongly opposed federal aid for parochial schools. On Nov. 7 he was defeated for re-election.

Chairman of the House Committee on Education is now Representative Graham Barden, whom North Carolina voters have sent back to Washington for another term. Last year Roman Catholic Cardinal Spellman of New York called him "a new apostle of bigotry" for his opposition to federal funds for parochial schools.

Ministers in politics

A quarter-century ago the Rev. Charles A. Eaton had exchanged his pulpit for a desk in Congress. This month New Jersey voters sent him back to the House of Representatives for his 13th consecutive term.

A clergyman from Oklahoma, the Rev. W. H. Alexander, had claimed that "the trite statement that politics and religion do not mix is basically false." He had staged a spectacular campaign to get elected to the U.S. Senate. If elected, he had said, he would commute by plane every weekend to Oklahoma City for the service in the First Christian Church.

The Alexander travel schedule will be simplified as the result of his defeat on Nov. 7. He polled nearly 260,000 votes against A. S. Mike Monroney's 310,000.

A Baltimore clergyman, the Rev. Eugene T. Grove, had sought election to the Maryland House of Delegates, not knowing that an 1867 law bars clergymen from public offices in the state. Mr. Grove was defeated, so a test case on the anti-clergyman law has been avoided.

Influencing elections

Two members of the Church of the Latter-Day Saints (Mormon) were rival candidates for a U.S. Senate seat in a heavy election battle in Utah. Friends of the defeated candidate, Elbert Thomas, had accused officials of the church of "advising" Mormons how to vote. A letter giving a list of approved candidates had been circulated. "The church had nothing whatever to do with the letter in any way, shape, or form," claimed George Albert Smith, president of the church.

The Ohio Council of Churches had brought religion into the state election campaign, charged Joseph T. Ferguson, a Roman Catholic who was defeated for a seat in the U.S. Senate by Robert A. Taft. A council letter had given information about all candidates for office, including name, occupation, education, church affiliation, membership in various organizations.

Sunday school zoom

In two years enrollment in U.S. Sunday schools increased 7 per cent, reported the International Council of Religious Education. Increase in the birth rate during the '40s had resulted in this record-breaking gain in the number of pupils.

Steady rise in Sunday school enrollment had continued for 30 years, from 1900 to 1930, followed by a long downward trend. It was not until 1947 that most denominations were able to report renewed gains. In 1948 and 1949 the gains were big and widespread.

United Lutheran schools were eighth on the list among 23 of the largest American denominations. Methodists had the most pupils (5,799,823), Presbyterians (Northern) were fourth (1,327,519).

Four Baptist denominations were ahead of the United Lutherans (Southern Baptist, 4,821,491 . . . National Baptist U.S.A., 1,500,572 . . . National Baptists of America, 1,000,100 . . . American Baptist [Northern], 934,795). Disciples of Christ were in fifth place (1,107,002), and United Lutherans eighth (813,891).

Non-Protestant groups had shown increasing interest in Sunday schools. Roman Catholics had 17,639 schools with 1,500,000 pupils. Jewish congregations had 1,200 (134,769 pupils).

Advertising religion

Billboard posters, streetcar placards, and newspaper advertising had persuaded millions of Americans to buy automatic washers, hair rinse, diamond rings. They might be just as effective in inducing people to go to church.

Across America this month people were looking at 5,000 outdoor posters, 90,000 bus and car cards, and newspaper ads in 3,000 communities. They had been designed—free of charge—by the J. Walter Thompson Company, top-notch advertising agency. On the ads was a fine reproduction of the Durer "Praying Hands," with a caption suggesting that people can take their problems to church and leave them there.

The ads were part of an annual "Religion in American Life" campaign. Chairman of the group backing the go-to-church appeal was Charles E. Wilson, General Electric Company president. If more people went to church, American industrialists might have less labor trouble, Mr. Wilson believed.

"As I go around the country, I observe

that in communities with the best religious atmosphere, even relations between labor and management are better," Mr. Wilson said.

Twenty-one denominations had endorsed the campaign. It would be a good publicity barrage, they thought, for the annual every-member visit when pledges for 1951 church contributions are secured.

Seagrave verdict expected

For a quarter-century Dr. Gordon S. Seagrave had been a medical missionary among the Karens in North Burma. His story of his work, *Burma Surgeon,* had been a best-seller in the mid-40s.

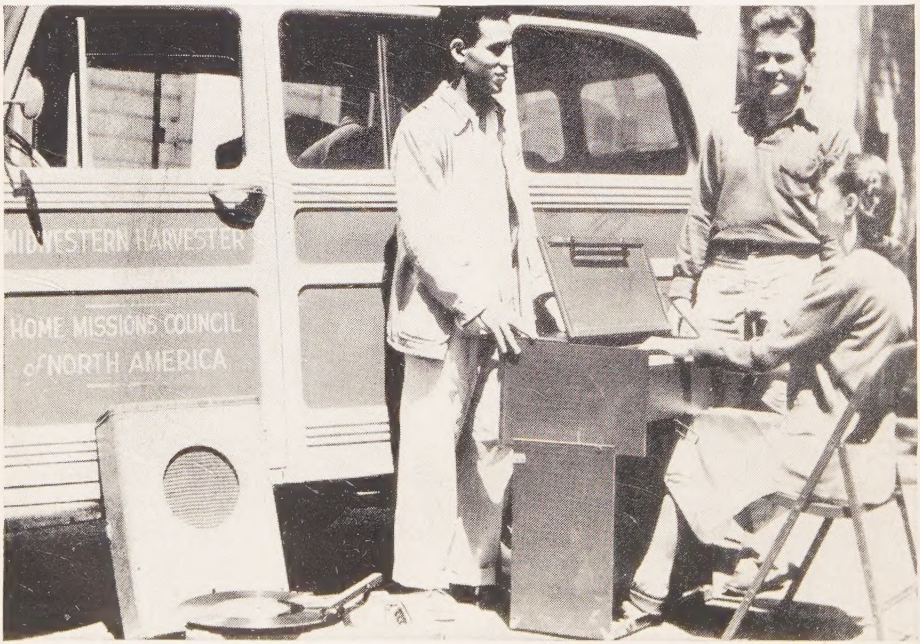
This month the trial of the 53-year-old Baptist physician was nearing its end in Rangoon. He had been accused of assisting rebels against the government in the long-drawn-out civil war being waged in Burma.

Dr. Seagrave had not been able to keep armed rebels out of his hospital, he said in his own defense. He had been obliged to give them medical supplies to keep them from seizing the entire hospital equipment.

Forgotten men

The beans and beets had been harvested all across northern U.S., and the migrant laborers who had done the heavy work were trekking southward to their winter jobs. Nobody took much responsibility for the labor corps of Puerto Ricans, Negroes, Mexicans and others who worked their way as far as the Red River valley in North Dakota each season.

From one to two million migrant workers live under drastically sub-standard conditions—housed in unsanitary shacks in labor camps, without health service, almost no schooling for their children, in extreme poverty.



STATION WAGON FOLLOWS MIGRANTS
Worship, health, recreation

Church officials in Oregon last month were sharp in criticism of their state's provision for migratory farm workers. They are treated "like animal workers," said the Rev. Gilbert B. Christian of the state council of churches. "It is just as important for the government to subsidize minimum housing for migrant workers as for the government to subsidize parity prices for farmers," he said.

One friend of the migrants had been the Home Missions Council (to be merged this month into the new National Council of the Churches). It had sent a fleet of station wagons to the camps, staffed by workers doing their best to provied migrants with health service, education, Christian worship, recreation.

One-third want "family protection"

The Des Moines convention last month approved a plan for financial protection of families of United Lutheran pastors. Three weeks later one third of the necessary number of eligible clergymen had been enrolled in the new plan.

Seventy-five per cent of active pastors in the contributory pension plan (1,380) must apply for the family protection to make the plan operative. By early November there were 440 applicants.

For a $36 annual premium the plan promises $3,000 payment to the family of a pastor who dies before age 60. Payments are reduced in case of death after age 60.

In most cases congregations are volunteering to undertake the annual payments on behalf of their pastors, reported Dr. Thomas L. Cline, executive secretary of the ULC Board of Pensions which sponsors the plan.

Roman Catholic teaching criticized

Lutherans of Europe had been slow in expressing themselves about the newly proclaimed Roman Catholic dogma of the resurrection and ascension of Mary. When Lutherans spoke, they spoke sharply.

"An attack upon the Gospel" is what Bishop Anders Nygren of Sweden called the new Roman Catholic dogma. Bishop Nygren is the most noted Lutheran theologian in the world, and president of the Lutheran World Federation. "The essential point of the Gospel," said Bishop Nygren, "is that in Christ, God came to us in a true human life. The attempt to raise the Virgin Mary into the heavenly sphere means at the same time that our Saviour recedes from us. It means that the Gospel is obscured."

The Roman Catholic Church "is leaving the basis of the Christian faith," said Lutheran Bishop Gerhard May of Austria. "The Roman Church is making the Virgin Mary a partner of Christ in the work of redemption," he said. Holy Scriptures teach there is salvation through Christ alone. "Therefore what is happening in the Roman Church is against the truth of the Gospel."

Bishop Hans Meiser, speaking on behalf of all Lutheran bishops in Germany, said that "if the Pope today turns a legend into a doctrine to which the eternal salvation of all the faithful is bound, he abandons the previous principle according to which only what has been believed always by all is really catholic."

The dogma of the assumption of Mary, said Bishop Meiser, is "founded neither on the Holy Scripture nor on any post-Biblical teachings of the old Christian Church which we have in common with the Roman Church."

Official publication of the Lutheran Church of Finland said that "The church of the Pope does not seem to have learned humility from its severe troubles of recent years."

World News Notes

No answer from China

There had been nothing but silence from China's Mao Tze-tung when he was asked what his troops intended to do in Korea. The big army collecting on the Manchurian border might be there to prevent further advance of United Nations forces. Or they might be readying for a big push southward.

Two opinions about what to do next have prevailed among Americans. "Don't appease the Chinese Communists. Send the American forces on into Manchuria," said some. It was widely reported that military leaders, especially General Douglas MacArthur, wanted to move forward boldly.

Other Americans such as Secretary of State Dean Acheson regretted that UN forces had gone northward in Korea so near the border. They saw no good reason for inviting the Chinese into a big war.

Japanese observe election

Six serious-minded Japanese gentlemen were surprised by the way Americans looked when they went to polling places to cast their ballots on Nov. 7. "In Japan we have very serious faces when we vote," said Michio Murayama, governor of Yamagata prefecture. He had trouble understanding the "cheerful faces" of Americans and the "calm and peaceful atmosphere" at the polls.

The six had been brought to America to study the American way of doing things. "Also I want to find out if the American way comes from Christianity," explained Governor Murayama. "I don't know."

Army for western Europe

As long as the Russians didn't show any signs of moving their army westward in Europe, the western European nations didn't feel much sense of urgency in increasing and unifying their own armies. The biggest problem was French reluctance to let the Germans arm. After the experiences of 1914 and 1939, the French were afraid.

Some German troops could be enlisted to be scattered about in small units in a European army, the French proposed. Germans were unhappy about forming any new army, but if one is required, they did not want it divided up according to the French plan.

Migration

In southeast Bulgaria, half a million peasants refused to yield to the Communist way of life. Originally descended from the Ottoman Turks, they clung doggedly to their traditional Islamic customs.

Bulgarian leaders decided it was better to get rid of the disgruntled half-million than to risk disloyalty. They announced the desire of 250,000 to move to Turkey.

In the Turkish capital, Ankara, officials suspected Bulgar motives. They wanted the peasants but not as public charges. The Turkish government reserved the right to keep out the undesirable ones. A few hundred Communist agents smuggled in with a quarter million dissatisfied peasants could create trouble for the Turks.

Back to jail

Out of 11,000 French political prisoners freed last year, over 7,000 decided to return to their penal colony in French Guiana. They had been released by an amnesty in July 1949. After years of imprisonment, former workers, peasants, merchants, and intellectuals came back to

France and tried to take up their lives where they had left off.

But times had changed. Many of them got nowhere. As one man going back of his own free will wrote to his pastor: "I am going back to prison and leaving the society that wouldn't receive me. . . . I did evil because I had no opportunity to do good."

On the lookout

In Italy, the man on the street may soon become an unofficial spy for the government. At a recent rally some of Premier de Gasperi's Christian Democratic followers gave Italians instructions for informing on Communists.

In a 10-point program they outlined things that should be reported: secret groups, anyone trying to sabotage production, where Communists get their money.

Loyal citizens are to co-operate with army officials in denouncing subversives, discovering hidden arms. They must counteract Communist propaganda among their friends and stop admiring Communist artists, musicians, athletes.

Sponsors of the program have been careful to make everybody understand that they are not Fascists. To prove this, de Gasperi's government is looking with disfavor on meetings of the Italian Social Movement—the dyed-in-the-wool Fascists.

Fresh start

In India, refugees from Pakistan—victims of the Partition—are being given a chance to get back on their feet. The government has set up 280 centers for vocational training. Largest of these—accommodating 480 DPs at Arab-ki-Sarai—is equipped with machines for training in home industry.

Trainees in these vocational centers receive some financial aid from the government, but they are expected to pay their own way in a short while. Whatever they make in the training program is sold in co-operative markets.

Over 38,000 DPs have gone through the program in more than 100 different occupations. After leaving the centers, trainees who want to set up their own businesses can get small government loans. Most of them are headed toward absorption in business and industry.

"Thought tax"

Argentina is thinking about levying a new kind of tax. All foreign books, art objects, records, and even scientific reports and technical manuals may be subjected to a 50 per cent tax when imported. Income from this tax would be used to stimulate creativity of Argentinian writers, artists, and technicians.

Few foreign books would be able to afford this heavy tax. Some best-sellers might leap the hurdle along with the more popular records. Although designed to help at home, this step could cut off students and technicians from valuable research abroad.

Cleaning up

In Dominica in the British West Indies, more and more children are becoming delinquents. Britain had started cleaning house in its Caribbean possessions 11 years ago. But there is growing concern whether the work of colonial welfare and development is getting anywhere.

Root of the problem is the social structure which has been handed down from the days of the slaves. Because they were not allowed to marry, their illegitimate offspring had no family or home life. This pattern has gone on to the present. Even now, more than 80 per cent of the people of British possessions in the Caribbean have no real home life. The majority of children are born out of wedlock.

Washington

MEDITATION ON THE ELECTION

NOW THAT THE November elections are over, and the shape of the new Congress is plain to be seen, Washington will take up its guessing game about the outcome of the 1952 elections. Since I was a small boy I have been interested in politics but more than ever since working and living in Washington. Election returns become quite personal when friends, acquaintances, parishioners—as well as those one admires at a distance—win and lose in the "Great Game of Politics."

Many a "Mr. Smith Goes to Washington," but does not come here a second time because his dreams of a career were not sufficiently shared by his constituents. The lighted dome of the Capitol is the altar of freedom, but the shadows around its base seem to be peopled by these haunted and broken dreams.

CAPITOL HILL is much more than a gridiron for pressure groups. It is that, of course, but it is also like a college campus. There are members of the Congress who win by freak election situations. There are others who are indebted to some political machinery for their return trips here. But most of those who come back across the years are here because they deserve it. Make no mistake about that. And the story of the returns in 1950 are another illustration of that fact.

The man who boasts that politics and religion are not discussed at his dinner table forgets that these two are perhaps the most important items in American life, holding the key to about everything else, especially as we move more and more toward the welfare state.

AN AMERICAN psychiatrist is urging that presidents, dictators and kings should be psychoanalyzed before being allowed to take office. The doctor believes the history of war and chaos is the story of mentally sick people. His list of illustrations includes Napoleon, Caesar, Hitler, Mussolini—"and, as far as we know, Stalin, too—all of them were neurotic, mentally sick people."

He contends that such leaders came to power in Europe "in a history of essentially single individuals striving for conquest and supremacy. They are often very powerful but immature and very often neurotic in their leadership." . . . "The history of war and chaos is the history of mentally sick people."

This psychiatrist believes that all persons in political life should be subjected to rigorous examination into the structures of their personalities before being entrusted with the destinies of nations. And he urges that the world's need is for a dynamic program for educating people to live with one another instead of for against or away from another. To live for another person is emotional. To live against another is hostility. To live away from another is isolation.

The doctor has something. It does seem to make sense. But how could his plan be administered? Perhaps a jury of psychiatrists could tackle the job—say five in number, three Democrats and two Republicans. (Or reverse the number.) But who would choose and examine the psychiatrists? The Ways and Means Committee of the House names all other committees of the House. Perhaps they could examine the psychiatrists who in turn could start this experiment on all candidates for Congress. Uncle Bob Doughton's committee would really have a job on its hands then.

—OSCAR F. BLACKWELDER

These People Don't Belong Anywhere

By STEWART W. HERMAN

Complicated problems of the refugees are especially difficult to solve in Trieste — a city which doesn't really belong to any country

HIGH ABOVE TRIESTE I stood in a street bordered by tents and Nissen huts. "Over there," said my companion with a sweep of his arm toward some villages scattered on a distant hill, "is Yugoslavia." There was nothing in the intervening air to indicate that life in those communities was in any way different from life in the towns through which I had just come—towns brimming full of Italians, their bicycles, baby carriages, poultry and pets. Yet, as I looked over the hills, suddenly I shared the indefinable feeling of the people in the tents and huts around us. They were not yet out of sight of the world from which they had fled.

In a tent nearby were two old ladies, exiles from Russia since the Bolshevik revolution 30 years ago. One of them was 87, alone in the world—except for her radio—and penniless. With a courageous smile she rattled off her story in French. She was a regular doctor but the Tito regime had withdrawn her license and she hoped to find a new country where she could establish her practice again!

The other old lady lay palsied and weeping on a steel cot behind a partition of gray blankets. There was a younger woman with her who kept repeating, semi-hysterically, "Look at her! Isn't it terrible? She's a millionaire. Her son in America is rich."

Having heard many garbled stories of this sort from people who live in vain illusions, I paid little attention. But back in Venice that night I read a story in *Newsweek* about the efforts of the Los Angeles *Times* to locate the refugee relatives of a White Russian who had died in California and left $200,000 to his mother in Yugoslavia! The paper had sent a correspondent to Trieste and found the same old lady in this refugee camp.

IN THE LAST FEW MONTHS nearly 3,000 non-Italian refugees have arrived in the "free city" of Trieste. Owing to the drought and bad harvest in Yugoslavia many more were expected, including about 10,000 more White Russians. There are also Hungarians, Bulgarians, and Romanians who fled from their countries recently but found that in reaching Yugoslavia they had not yet reached the "west." Tito appears to be primarily concerned with having no extra mouths to feed. So the foreigners are shunted to camps near the Italian border where the Yugoslav guards seem to be especially trained in turning their backs and closing their eyes.

Trieste is under Allied Military Government—meaning British and American control. Tito was given part of the territory (Zone B) outside the city to occupy, which he promptly annexed. The surrounding countryside is predominantly Slav, it is true, but the city itself is almost completely Italian.

As a matter of fact, there is little or no

Dr. Herman, director of the Resettlement Service of the Lutheran World Federation, recently returned to Europe after a brief visit to the U.S. for conferences with church leaders.

effort to distinguish the economy from that of Italy. Italian money is freely in use. The price of goods is the same as in Italy. In fact, most of the funds used for an elaborate program of reconstruction comes from Rome.

Italy is willing to foot the stiff bill for the sake of keeping her claim to the place. The allied officers to whom I talked seemed to be in favor of turning Trieste back to Italy, the sooner the better.

It wasn't my business to investigate this question but, judging by the appearance of the city, it seemed certain that the combination of generous Italian subsidies and open-handed Allied governors was working the sort of wonders which probably wouldn't last very long after Rome took possession. The courtship and honeymoon would be over, and the beautifully kept highways, clean parks, building boom, would no doubt begin to turn brown at the edges.

AND WHAT ABOUT the refugees? Their lot is none too good as it is. The basic food ration is inadequate both in quantity and quality, partly because of the unexpected influx. Definite efforts have been made to find more suitable housing, or build it, but winter threatens to overtake these good intentions, and life on that high hill will not be pleasant when cold weather sets in. Sometimes when the *bora* blows, stakes and stout ropes have to be laid across the squares of the city for pedestrians to hold to.

Just now these refugees, though they seem not to realize it, have almost no hope of emigration unless IRO changes its restrictions against the new-refugees who have come into western Europe in the last 18 months. While there, I authorized a passage loan to Australia for a refugee family as a part of our LWF resettlement service which already has changed the fortunes of hundreds of desperate cases. The chances of a favorable decision by the General Council of IRO seem to be pretty good. One thing is certain: if the Italian government takes over in Trieste, the plight of these refugees will not improve. Italy has so many unemployed that she cannot give work permits to indigent aliens.

The number of Protestants and Lutherans among the Trieste refugees is very small, not more than 50. The rest are Orthodox or Roman Catholic. But the Lutheran congregation in Trieste has been actively engaged in helping their brethren. The *Ospizio Christiano,* which is a separate foundation but closely allied to the congregation, has provided meals and lodging for hundreds of needy people.

Right now the inadequate rooms of this institution in mid-Trieste are harboring 50 persons, many of whom are Catholic, and worrying about the next raise in rent which will come in January. The Hospice is directed by a deaconess and supervised by Pastor Kleinod. Meals average 100 lire, or about 16 cents.

Miss Heiden, a Christian social service worker who lives in the Hospice, visits the three camps regularly both to conduct Bible study and to bring emergency welfare assistance. Much of her aid has been made possible by a monthly grant of 10,000 lire from the Rome office of our Lutheran World Federation Service for Refugees. Preparations have also been made to bring generous food and clothing supplies from the U.S. through Lutheran World Relief. These will be addressed to Chaplain Wayne Daubenspeck, ULCA minister who is chief chaplain in this area and who hopes to enlist the aid of the American wives in Trieste.

OTHER AGENCIES are also at work. Miss Claire MacMurray, an experienced

YWCA worker in Austrian refugee camps, had just arrived in Trieste under the combined auspices of the YWCA, YMCA, and the World Council of Churches, to inaugurate a full-time camp activities program and welfare service. A better person could hardly have been chosen and—in her trim blue uniform—she has already established herself in the good graces of the authorities and the refugees. Church World Service will be sending relief supplies too, because the need among the men and the children is especially acute. Also, there are 30 mothers expecting new babies, but without layettes.

I came away from Trieste with a new sense of the apparently endless nature of the refugee problem. Here were 3,000 people without real status in a city also without real status. Maybe Garry Davis was right when he took the bull by the horns and declared himself a "citizen of the world." For a while he shared the fate of hundreds of thousands of refugees who have been forced into exile. But even he has decided that for the time being it is hopeless to live without a homeland and he has petitioned to regain the U.S. citizenship. He had something to go back to. These people haven't. They must try to go forward or they are lost.

BUILT IN FAITH

AFTER YEARS of planning, praying, giving, and of hope, discouragement and delay, we are building a new church. The atmosphere at the ground-breaking ceremony was one that revivalist preachers might envy—full of exultation, thanksgiving and a true renewal of faith.

Members of the congregation gather almost every day to watch the excavation. We love to discuss the new building and all we expect to accomplish with the increased facilities. Our congregation will soon double in size, we say. We shall at last be able to accommodate all the parents and friends who wish to attend the children's Christmas program. Our organizations will have the space they need for their activities.

YET I HAVE HEARD a number of people remark that they will miss the old church in spite of its inconveniences. Older members speak of their pride and joy when the present frame building was erected almost 30 years ago, of the pot-bellied stove that furnished the heat, and the piano that furnished the music.

They tell how improvements were made gradually—a basement added, a furnace and organ installed, new altar purchased, and how membership grew from 40 to 250.

There has always been a spirit of faith and service in "that funny little wooden church," as it has been called by passers-by. The members attend Sunday services for the sole purpose of worshiping God. Some other persons, on being invited to attend, have said, "We'll come when you have your new church." Those people may keep their promise, and they will be welcomed with the hope that regular worship will change their false pride to humility.

But the old members, who have prayed so long for a new building and who are joyfully watching its erection now, will remember that it is the faith of the old church that is building the beautiful new one.

—JOYCE ACKERMANN

THIS IS THE NEW CONGREGATION IN SPANISH HARLEM
Sixty-five to start with

Color of Skin Doesn't Matter

By WALTER RIESS

In New York City's famous Harlem district, immigrants from Puerto Rico have established a new United Lutheran congregation

IN THE CENTER of Spanish Harlem in New York City, submerged among dank tenement houses, screaming subways, the rivaling brawls of five races of people, stands one of the most unusual churches in American Lutheranism.

On Sunday mornings a Missouri Synod congregation worships there. But the congregation is dwindling. A fast-flowing tide of racial change in the neighborhood's population has engulfed the little group. But on Sunday afternoons the sturdy brick church building comes into its own, when over a hundred Puerto Ricans, Spaniards, Italians, Negroes, cluster into its narrow pews to hear a missionary preach. The Missouri congregation grants the use of its building to United Lutherans for this afternoon gathering.

THE NAME OF THE young pastor who has reached straight into the Harlem heart: Antonio Contreras. He is a Puerto Rican himself, a small, wiry gentleman with shiny eyes and a thin face, cheekbones which grow prominent with each of his quick, honest gestures.

The people of Harlem have learned to

appreciate this energetic clergyman who walks so purposefully through their streets. He likes to make 20 calls an afternoon to the downtrodden apartments, likes to stop at street corners and talk with anyone he happens to meet, likes to chat in his church basement study with German grandmothers, Puerto Rican children, Negro pastors. "With us," he says with a sharp, clipped accent, "there is no pigmentation of the skin."

If there is anything surprising about the Harlem mission, it is this: Pastor Contreras has been there less than six months. In this time he has laid groundwork for a Sunday school, organized a men's club numbering 20, built a women's society, championed 50 young people into a Luther League, and recorded a congregation of 65. Average Sunday attendance is 130.

Antonio Contreras will confirm 30 adults this year, among them Puerto Ricans, Negroes, Spaniards. "You think this is something," he laughed. "Give us a year, two years, we shall have *six* hundred in this church. Our people are quite responsive. Very responsive!"

ANTONIO SEEMS tailor-made for the Harlem congregation. And he is straightforward enough to consider himself the right man to plant a healthy congregation in ground left weedy by a Lutheran attitude occasionally race conscious. "I do not want to sound proud," he told me, "but I understand the problems of these folks. I know what troubles they must pass through."

Antonio was born in San Juan, Puerto Rico, into a Roman Catholic family. As a matter of course the boy attended a Roman Catholic elementary school. He enrolled in the University of Puerto Rico at the age of 20.

At that level of education, Antonio had to battle a storm of theological doubts. "I was completely unsatisfied," he claims, "by the ritual, symbols, the ignorance

PASTOR AND CHOIR
Rev. Antonio Contreras and his Puerto Rican young people

about God." He joined a Lutheran mission in San Juan. His literary gifts soon attracted attention. A non-denominational group approached him to direct two religious programs over Puerto Rican radio station WIAC. Antonio accepted the offer, did a fine job for two years.

MEANWHILE THE United Lutheran Church Board of American Missions in New York had quietly noted Antonio Contreras. With the vast field of Harlem in mind, the board helped him complete his education in Puerto Rico. A year later, Antonio boarded a plane for America—a ULC invitation in his pocket.

At the United Lutheran Seminary in Minneapolis, Antonio proved himself worthy of his scholarship. He studied theology three years, garnering straight-A's. On Jan. 1, 1950, at the request of hopeful mission board members, the 25-year-old theologian flew to New York's Harlem to gather people, preach in the first special service of "Zion" congregation.

"It was a beautiful day," Antonio reminisced. Seventy-eight people, some of them from a near-by Lutheran church, attended that first service. Student Contreras scouted among his future members for 10 days, looked with anticipation through the wrought iron gates to the walls of *St. Johannes Kirche*.

Stimulated by the energy and courage of young Antonio, the board made Zion a priority item on the mission agenda. By March 26 Pastor Eugene Kreider had formally organized the congregation. A week later Dr. Paul Kirsch preached for the installation of the first church council. Two months passed, and Zion congregation was received with unhesitant welcome into the United Lutheran Synod of New York.

BUT PASTOR CONTRERAS had more to remember than contracts and conference speeches: his first communion with his Puerto Rican congregation. Forty-five members, colored and white, knelt at the altar of Zion. Four weeks later, the Board of American Missions officially called the Rev. Antonio Contreras to shepherd Zion congregation.

NEITHER THE mission board, nor Contreras, nor Zion congregation has had excuse to regret that call. "I am happy," said Pastor Contreras. "Once in a while I become a little lonely, but as long as I work I am—as you would say—okay. And then, I might not be too lonely for long."

One reason for Antonio's optimism, I learned, was an attractive Puerto Rican girl who had come to America a year before her fiance. She is a private secretary in New York. "Yes, she is beautiful," said Antonio in amazingly statistical fashion. "At least I think so. Everybody does who is—in love."

In accord with this situation, Antonio dutifully and regularly files a bit of his mission salary for future nuptials. His cowardice before the careening traffic of New York probably augments this marriage roll no little. "I have no car," Antonio said. "I can drive, but in New York you do not drive. You push."

Though Antonio often jolts six hours a day on the subway to see his members, his first affection remains the pulpit. "My people like fire," he smiled, "and I preach fire. Each morning I spend on my sermons. I do not write them, but I study long with the Bible. I am afraid I tend to be literalistic."

"Do you know who taught me to preach?" he asked. "To me," he said seriously, "the outstanding preacher of the last century was Dr. Walter Maier." United Lutherans worshiping in a Missouri Synod church. . . . Missourians staring in awe at Puerto Ricans streaming

WOMEN HAVE ORGANIZED
Zion congregation began a Women's Society immediately

MEN TOO
A Brotherhood was formed early in Zion congregation history

into their *Deutsche Kirche*. . . . And a ULC pastor giving praise to uncompromising Professor Maier. It all made a good deal of sense to me."

Contreras went on after a pause. "I admire fervently every person who has helped us to grow. Pastor Kreider has done everything to show me the practical things of building a mission in this place. I wish you would give this pastor much credit. He is a big leader."

It struck me that few men—in or outside the church—could keep themselves from aiding this small, tireless preacher. We walked together through the church. "Look how beautiful it is!" Antonio cried from the narthex. "Wait, I shall switch on the lights. Now, tell me, do you think we could find a warmer home?"

Through his conversation I could not help but sense Antonio's relentless longing for his people and his pulpit. He could not *really* be lonely—never. He knew his members, his talk was with God: that much was obvious, and must have been obvious to every Harlem seeker who enters Zion on a Sunday afternoon.

This mission would have little opportunity to fail, with Antonio in its pulpit. I had been somewhat astounded, earlier, at his optimism, but I learned soon that Pastor Contreras was actually a master at understatement. The atmosphere of Zion was genuinely impressive.

Maneuver Antonio to the subject of Zion, and you invite a torrent of hope. "Yes," he said eagerly, "Zion's people are ready for the Lutheran message. It is thrilling to see how they react to the Gospel, how they change their lives completely, so—immediately!

"In my confirmation classes I try to show the difference between the Catholic and Lutheran religions. And between the Reformed and Lutheran religions. They must know this to understand us. And they like to worship God when they see fully the meaning of Christ's death.

"I am not optimistic, but *realistic*. The people of Harlem will want us more and more. We have every chance to grow. Do you not think so?"

I CERTAINLY did think so. And I believe now that the invitation extended to Antonio Contreras to be a pastor in Spanish Harlem was the Lutheran church's most strategic arrowhead into a strange country. For Harlem is still a foreign wasteland even to much of Lutheranism's awakening sensitivity. But Pastor Contreras is rapidly making a "let-be" policy toward Harlem appear a trifle un-Christian, if not absurd.

One truth is indisputable: along miles of broad degraded avenues, packed haphazardly into yellow plaster walls, many thousands of souls are ready to worship the God who will make life a beautiful and responsible affair. To these people, a man of Antonio's educational background and stubborn religious conviction must seem heaven-sent. To people who do not know the Christ, tall gray buildings can do more than shut out sky: they can exclude God.

The throbbing desire of Harlem will not let Antonio rest. "I cannot possibly reach even all of my own prospects," he said regretfully. "My people are spread out for miles and miles. Sometimes I must spend three hours on one call."

It would be good for Antonio Contreras to know others will come—soon.

We had been talking about Zion for over an hour. In the basement study of the German church everything was quiet and dark. Pastor Contreras let his cigarette smolder, unsmoked, in an ashtray. Then he picked up the black leather book at his elbow, rustling India pages as he fingered to the Twenty-third Psalm.

LITTLE CHILDREN ARE LEARNING
Sunday school for Puerto Rican children at Zion

"WOULD YOU," he asked, "like to hear how we read this in Spanish?"

"Yes," I said. "I would like to very much."

"It is a beautiful language—the Spanish. Quite soft and understanding." He turned another page. "But you would know that."

"The twenty-third Psalm is gracious in almost any language," I said.

"Of course," he smiled. "Only—you see—not quite so perfect as this."

I do not know which was more comforting, Spanish words or Antonio's voice. The syllables rolled out mellow and full and round. With characteristic precision he read:

Jehova es mi pastor; nada me faltara.
En lugares de delicados pastos me hara yacer:
Junto a aquas de reposo me postoreara.
Comfortara mi alma;
Guiarame por sendas de justicia por amor de su nombre. . . .

"My people love *La Biblia,*" he said. "They love me too. I am exceedingly fortunate to be here. It would not be a hardship to stay here for my life."

"ANYONE WHO has studied the lives of the Saints knows that the deepest note of their song was not suffering, but a victorious, unfathomable joy. "God is happiness," said St. Augustine, "not simply true, but Truth; not only beautiful, but Beauty—and in Him, from Him, and through Him all things are happy and true and lovely which are so at all.

JOSEPH FORT NEWTON in *Life Victorious*

At Thanksgiving last year a man was suffering intense pain from a spinal disease which resulted in his death not long afterward. In an hour when the pain seemed to be at its worst, this man and his wife received a letter from their daughter who lived in a distant city. It is an unusually clear statement of Christian faith

THANKSGIVING LETTER

DEAREST MOTHER AND DADDY:

TODAY I HEARD a sermon on giving thanks that has made me think a lot. Realizing that Thanksgiving is coming this year at a time of sorrow for our family makes me wonder sometimes how we ought to pray. The preacher said that we should give thanks for our suffering as well as for our joys.

His point was that all things work together for good to them that love the Lord. St. Paul, for example, considered it a privilege to suffer so that he could thereby glorify God. This would only apply to Christians, of course, and gives meaning to suffering that nothing else could. The only way I have been able to reconcile my own thinking on the subject is that there must be some factor involved in suffering that we mortal people do not know of. Certainly no human being has ever been able to explain it, and only a few have even given us hints.

Jesus, apparently, just accepted it as an inevitable part of living the good life. As I understand it, He tried not so much to explain suffering as to teach His followers how to accept it and use it for the good of their souls. And the promise is that in God's own good time "He shall wipe away all tears from their eyes."

So, as I approach this Thanksgiving, I am thankful first for Jesus and his teaching in our lives. Then I am thankful for the wonderful parents which we children have known and the force and truth of the testimony of good we have seen in their lives.

I am thankful that all of us have been able to profit by their teaching so that we in our own way are trying to continue to serve in the Kingdom as our parents have done before us. I am thankful that we are all able to feel the everlasting arms encircling us so that we need not be afraid.

I am thankful for the strength that is being given our parents in their hour of trial. And I am thankful that we know that eventually there shall be a surcease of suffering. By concentrating on these things, I hope to keep Thanksgiving without dwelling too much on the bitter fact of the distance separating us and things we cannot change.

I shall continue to pray that God shall have mercy upon us, deliver us from evil, and strengthen us to bear all things so that we can thereby witness to His love in our lives. With love and prayers,

HELEN

THE DIGNITY OF MAN

By REINHOLD NIEBUHR

IN A CULTURE which is half Christian and half secular we find it necessary to find some symbols of loyalty which transcend our differences. In modern

democracy's fight against all forms of totalitarianism it has thus become a common assertion that we all believe in "the dignity of man."

This is perfectly true as far as it goes. But there is always a danger that we Christians obscure the fact that the faith of the Bible has a different notion of human dignity from modern secularism.

When the Bible speaks of man being made in the "image of God" it means something more than that man is a rational creature. It means that he is a free spirit as well as a creature; and that as spirit he is finally responsible to God.

This means that he can and must say to tyrants, "We must obey God rather than men." But it may also mean that he must say to a democratic society, "To me it is a small thing to be judged of men —he who judges me is the Lord."

THERE IS a curious tendency in a secular culture to exalt the dignity of man in one moment and in the next to deny that he is a responsible creature and that he is ultimately engaged beyond all the engagements of human society.

The Christian faith cannot deny that our actions may be influenced by heredity, environment, and the actions of others. But it must deny that we can ever excuse our actions by attributing them to the fault of others, even though there has been a strong inclination to do this since Adam excused himself by the words, "The woman thou gavest me; she gave me of the apple and I did eat." In short, the dignity of man, as conceived in the Bible, is a greater dignity than conceived in a secular culture.

BUT ON THE OTHER HAND there is a misery in this dignity which also remains unrecognized in secularism. It is the misery of sin. Sin arises from the corruption of the very spiritual freedom which gives man his dignity. It is the corruption of this freedom which explains why human evil is never really bestial but spiritual.

The proud and vainglorious pretensions of men, their lust for power, their desire for dominion over their fellowmen, their fanatic cruelties, their avarice and greed, all these sins are corruptions of man's unique freedom as a person.

Pascal was right when he insisted in the seventeenth century that the rationalists might understand the dignity of man or they might understand the misery of man. In the one case they would tempt man to pride and in the other case to despair; but that they did not understand "both his dignity and misery" which could be understood only from the standpoint of "the simplicity of the Gospel."

That judgment is as true today as it was in the seventeenth century. The natural dignity of man is so corrupted by sin that little of it remains. It is only in the contrite and humble man, who "does not deceive himself" that the grace of Christ can enter to restore the lost image of an original goodness.

WE MAY WELL make common cause in a democratic society with idealists who share some common faith with us about a human dignity which the state has no right to violate. But we must not, on that account, betray our own gospel which gives us a picture of an even greater but also a more corrupted dignity than a secular idealism can comprehend.

SINCE WE cannot always do what we like, grant that we may like what we must do.

—From *Prayer* by PETER MARSHALL

The Churches in Jonesville

By EUNICE BOYER

Much as we dislike to admit it, Americans are separated into classes, and class distinctions are clearly marked in the churches

A WORRIED MOTHER said, "What can I do? I want my children to be democratic and to be nice to children from all sorts of families. Yet I want to protect them from bad language and other bad habits—to have them play with nice boys and girls. How can I tell them this without encouraging them to be snobbish?"

Many parents have made familiar statements, without realizing that they were making a profound statement concerning the basic contradictions in our democracy.

Similarly, many of us have said, "society people go to the church on Fourth Street," or "just poor folks go to that Gospel Tabernacle," without realizing that they were pointing out one of the basic contradictions within our churches.

IN CHICAGO THERE is a large and impressive church which offers a great deal to its members—excellent preaching, beautiful music, a varied program of social activities. Church workers of the city describe it as the church with three doors —the front door for the wealthy members who come from the near-by "Gold Coast" and the north shore suburbs . . . a side door for the respectable middle-class members . . . and a rear door for the people from the near-by slums who come to the girls' clubs, mothers' clubs, and other church activities.

Every church member knows there are class differences within our churches. Yet every church member knows that each member is equal as he worships God before the altar of the church. And each member has one vote in congregational meeting.

The critic of the church is inclined to believe that class distinctions are a sign that the church is not Christian. The supporter of the church is likely to see only the equality of the members and to deny that any class lines exist.

There is now available a new stock of scientific knowledge about social class in America which should be known and used by the churches. Only with an understanding of the realities of the American class system can the church work realistically to maintain the equality of all within its doors and to gain greater participation from its members of all classes.

One of the best of the recent studies is *Democracy in Jonesville*, by Warner.* Jonesville is a town of under 10,000 population in Illinois, not much different from any town of similar size. It is a county seat, a trading center, and the home of several small manufacturing plants and one large factory. Many Lutheran churches are located in just such towns. What does Jonesville teach us about social class in America?

RESEARCH WORKERS who spent several

Mrs. Boyer is the wife of Prof. Merle Boyer of Carthage College. This is the first of two articles on class distinction in the churches which will be published in "The Lutheran."

* W. Lloyd Warner and others, "Democracy in Jonesville," A Study in Quality and Inequality. Harper, 1949.

years in Jonesville found that there are classes in Jonesville which are widely recognized by the inhabitants. They rated inhabitants by four major factors—house, dwelling area, occupation, and source of income. Neighbors, friends, tradesmen who knew the various families, rated them informally—by chance comment—and yet their ratings agreed with the carefully worked out scale of the researchers.

In short, while one's social class, or place in the community depends on the opinions of others and is never formally worked out, it is a reality and most people are rated the same by everyone who knows them.

Warner found that there were six basic social classes: lower-lower, upper-lower, lower-middle, upper-middle, lower-upper, and upper-upper. The lower-lower group is often described as "no good," dishonest, immoral, and so on, but probably its chief crime is poverty. The upper class group, which may be considered as a unit in a town as small as this one, is described as "society folks." The upper-middle group is above the level of the common man and tends to identify itself with the group above it. The lower-middle class group and those below, representing the bulk of the population, may be described as the level of "the common man."

READERS OF *Democracy in Jonesville* will be disturbed by the hard facts of class stratification within our democracy. Warner feels that we should face these facts realistically. It is possible to rise in the social scale—but rarely is it possible to rise more than one class in a generation. Furthermore, it is becoming increasingly difficult to work up—to rise from skilled worker to foreman, from foreman to plant manager.

More than ever, education rather than hard work and capability, is becoming the chief means for social mobility. But even with equal education, the top positions are reserved for "old families" and the "self-made man" cannot attain them.

Since education is now one of the chief avenues of social mobility, we were particularly disturbed by the chapters on the public schools. We have always seen our system of free public education as one of the strongest supports of our democracy. But it seems that this is not as simple as we have thought. For several reasons, middle and upper class children receive more recognition from the school authorities and from their classmates. They are happier in school. For this reason, as well as because of greater financial stability and longer family tradition of education, they usually continue until they at least graduate from high school.

Children of lower-class parents, unless they are exceptionally good students and take this way of winning approval, are likely to receive little encouragement or recognition from their teachers. Others win places in school plays and musical events. These lower-class children do not belong to "the" gang or clique which controls the social life of the school. They suffer what Warner describes as "emotional deprivation" in their school life. Therefore, they drop out of school even though they may have good intelligence and even though they are almost certainly cutting down on their chances for social movement upward into the middle class.

IF WE ADMIT that there are classes in America and that movement from one class to another is difficult but still possible—if we agree with Warner that it is of the greatest importance to our democracy to keep the ways of social movement open—where do the churches fit into the picture? To what extent are the churches class-conscious?

Warner studied the churches and their relation to the community in considerable detail. Of course, there is in this book an emphasis on class distinctions, a tendency to study individuals who seek to change classes and to ignore those individuals who are happy with their jobs and social position. Warner says:

Not all social endeavor in Jonesville is social climbing. Many men are not mobile in fact or fancy. Some institutions, deeply conscious of the spirit of equality and fraternity, teach and practice the beliefs and values of Christian brotherhood. It is no happenstance that the equalitarian values of democracy were born in a Christian society. Although the churches are never free from the values of social class, many of them come nearer to practicing as well as preaching democracy, equality, and the brotherhood of man than does any other American institution.

It would be easy for us, as good church members, to say, "that proves that the churches are really true to Christian principles." But first we should realize that there are problems involved in working in one of the very few institutions which contain members from all social classes. Christianity, in practice, is difficult and calls for constant effort. And, in spite of the best efforts of many members and ministers, there are class lines between churches.

In Jonesville, the Federated Church (Congregational-Presbyterian) had the most upper-class members. But it also had the greatest spread of members from highest to lowest class. The minister and active members faced many problems in uniting all classes in one program. Most of the upper-class members were not active, but the church gained prestige from their membership and some of them exerted influence out of proportion to their participation.

The Methodist Church also had a few upper-middle class members, but more of its members were lower-middle class. It was the largest Protestant church in the community. The Lutheran, Catholic, Baptist, Free Methodist, and Gospel Tabernacle all had middle-class members, but in each the largest group was the upper-lower class group. The Baptist Church was perdominantly made up of "good plain people." The Lutheran Church (Norwegian) was a very strict pietistic and low church group, with its members tending to fall away from strict adherence to the pietistic patterns of behavior as they became more Americanized and rose in the social scale.

The Catholic Church was made up of several ethnic groups, and it lost members as they became Americanized. The lower-lower class had members in all churches, but the upper class was concentrated in the Federated Church.

Middle-class and upper-lower class families carry the burden of church work in all the congregations.

Various studies of the rural church have shown that similarly, more farm owners than tenants are church members, and more tenants than farm laborers.

Warner has shown that there are class differences between the churches in a community, and that movement from one church to another by a means and a sign of social mobility. At the same time, the church faces the difficult task of combining several social classes in one institution. Finally, participation by upper-class members and by lower-class members is much less than it might be. What can the church do to use these facts which Warner has given us?

Suggestions on erasing class distinctions in the church will be made in an article by Mrs. Boyer which will be published next week.

CONVERSATION WITH A COLLIE

—On Faith

WHAT'S THE MATTER, REX? Worried about something? You keep sniffing at that door as if you expected some unwelcome visitor.

Is it Abigail that's disturbing you? You don't like Abigail very well, do you? I suppose you are afraid she will usurp your position in the family affections. I wouldn't worry about that. You know how I feel about cats—nice, you know, and cozy, and useful (you, Rex, are on much too good terms with the mice in this house; therefore, Abigail). But cats aren't in a class with dogs.

I know there are those who disagree with me. Especially rich old ladies. They seem to have a special fondness for cats.

BUT I'M STILL strongly on the canine side myself, Rex, so lie down and relax and stop fussing around. If you continue to look so worried when you're in public, someone will probably write a book for you, or for me: "How to Keep Your Dog Serene" or "Canine Restfulness in a Restless Age" or "The Truth About a Dog's Disposition."

After the first dozen chapters on the necessity for balanced diet, regular sleep, proper dog-housing ("Don't put your husband in the dog-house; that place should be strictly reserved for the dog"); the care of teeth, the right kind of brush, the necessity to conform to the morals of other dogs—then would follow a chapter about the value of adding a little religion to the prescription, and would probably be entitled, "Faith Has Therapeutic Value."

It wouldn't matter much what you have faith in, just so you have faith. Now, take your faith in people, for example, Rex. You might think it would make a difference whether you put your faith in our family, a faith based on the experience of living with us, being fed by us, brushed and petted and probably spoiled by us.

Or if you had faith in old Mr. Grumpypus down the street who kicks you whenever you're in kicking range. You might think, Rex, it would make a difference to your nerves and your disposition whether you put your faith in us or in Mr. Grumpypus. But that just goes to show that you are hopelessly narrowminded and bound by dogma, convention, and various and sundry other dreadful names. As long as you are *sincere*, it doesn't really matter who or what you believe in. Just believe in it hard enough.

OF COURSE the author of this hypothetical book wouldn't actually *say* the object of your faith didn't matter. He would simply ignore that question.

"Have faith," he would exhort you. "Are you worried and disintegrated? Do beef-roast bones taste like sawdust in your mouth? Is your life empty, meaningless? Is your income less than that of the dog next door?

"It needn't be that way at all. Just have faith. Faith is the best antidote for fear. Faith will calm your nerves, restore your appetite, make all wars to cease, abolish

poverty (at least your own), restore fallen hair, save the nation from destruction, broaden your horizons, preserve the family and help you sleep at night."

Many years ago, Rex, when I was in grammar school, we had the peculiar idea that to use the phrase, "having faith," was to use an incomplete phrase, unless perchance there was a preceding allusion as to the object of faith.

It was like an active verb, as for instance, "to throw." You couldn't say, "I will throw." You had to say, or at least it had to be understood that you meant: "I will throw a ball" or "I will throw you out" or "I will throw a party."

So we used to think that if you were to have faith, you had to have faith *in something or someone.* Perhaps we were naive. The important thing, it seems, is to have faith: faith in nature, faith in yourself, faith in your fellow-humans, faith in progress, faith in America, faith in green peas, faith in education, faith in science, faith in God, faith in faith. It's all quite the same—just have faith. A sincere faith—sincerity, it would seem, covers a multitude of vague notions.

But it's too much of a strain on my imagination to think that when Jesus said, "Your faith has made you whole" that He meant: "Your faith in Roman rule, or in the pharisees, or in the Torah, or in Jewish nationalism, or in John the Baptist, or in yourself, has made you whole." Struggle as I will, I cannot imagine Him meaning anything except "Your faith in *Me* has made you whole. Go in peace."

Why Not Pray?

Our recent evangelism campaign brought about 25 people into the church. But there were still some who had not been won. A wife had asked us to get after her husband. She couldn't do anything with him in regard to going to church. The recent visit hadn't persuaded him.

During Lent we put a printed card on every doorknob in the village. The evangelism committee decided to send one of these cards with an individual note inviting each person who had been called on to come to our services. I drew the above man's name. As I wrote the card I prayed he would come and accept Christ as his Saviour.

A few days later his wife called and thanked me for sending the card to her husband. She said something happened to Bill. "He is going to go to the confirmation class tonight." I said, "We have been praying for him. I guess our prayers are answered." She hesitated a moment and then said, "That's what did it. Just keep on praying."

—Hilda Gippert

"To be good today is not to be conventional. To be good is to rebel against accepted ideas, and to pit ourselves against the moral chaos of our times. And it can be at least as exciting as any slick and cynical line. . . . You see, a great many people still think that there can be nothing more respectable for a man to do than steadily and persistently and honestly to pursue his own self-interest."

Richard Acland in *Nothing Left to Believe?* (Longmans, Green)

BAD DAYS FOR WICKED PEOPLE

This week read Revelation 15:1—16:21

THESE TWO CHAPTERS introduce the third and last of the series of preliminary judgments to be visited on the pagan world prior to the End. The three cycles of seven scenes each—seals, trumpets, and bowls—correspond in part, yet they differ considerably, thus indicating development in the drama of redemption.

John resumes the account where he had left off in 13:18. He had portrayed the enemies of Christ—the dragon, the satanic empire, and the provincial authority—in all their fury and power, having under their control all peoples not protected by the seal of God. Holding in mind that scene of worldly might and power, he paused a moment to interpose another preview of the triumph of the saints (Chapter 14).

Following this presentation, designed to steel the souls of brethren suffering trials and persecution, he turns again to portray the developments which take place as God pours out his wrath upon the wicked world.

AS IN EACH of the other two cycles, seven angels appear ready to release their respective plagues (verse 1). This third cycle of judgments is not the final judgment, nor the end of God's punishment of the wicked, but the last of the series of judgments imposed prior to the End.

John sees a glassy sea all aflame. The fire symbolizes the flaming wrath of God, flashes of lightning round about the judgment throne, or the fiery trials through which the martyrs pass.

Assembled by this glassy sea are those who suffered martyrdom because they refused to worship the beast or to receive his mark or the number of his name, which is 666, the imperial label (13:17). In their hands are harps, traditional instrument of the worship of heaven.

These martyrs unite in a great hymn of victory, combining the celebration of the triumph of Moses at the Red Sea (Exodus 15) or his deliverance of Israel at the borders of Canaan (Deuteronomy 32) and Christ's victory (5:9-12).

To be able confidently to sing of salvation before it is consummated is an inspiring experience. Although the beast has not yet been overthrown, his judgment is certain. God, the King of all nations and ages, has revealed the victory in advance. In his triumph all peoples participate (verse 4).

Following this vision John sees the heavenly sanctuary opened (verse 5). Out of the temple proceed the seven angels bearing seven plagues. Their attire, flashing gems and golden girdles, mark them as celestial beings corresponding to the priests who ministered in the sanctuary. For "stone" some texts, by the changing of only one letter in the Greek word, read "linen" (verse 6). In either case the reference is to the authority and dignity of the office.

To these seven angels one of the four living creatures nearest the throne presents vessels full of wrath. God's fury is often represented as in liquid form, since it is to be poured out upon the earth (see Jeremiah 10:25).

AT THE MOMENT the angels receive the vessels of wrath the temple is filled with

smoke. This is somewhat like the reaction produced when an exposed high voltage electric wire comes in contact with an inflammable object. God reacts against man's sin in flaming power. No man may approach his holy Presence (verse 8).

As John views this scene he hears a voice—doubtless the voice of God—commanding the seven angels to pour out the contents of the vessels upon the earth (16:1). This they do. Their actions make up the third series of visitations, corresponding in part to those produced by the opening of the seals (6:1) and the blowing of the trumpets (8:7).

The first four plagues fall upon the earth, sea, rivers, and sun, as in the case of the trumpet blasts. The first, like the Egyptian plague of boils (Exodus 9:10), breaks out on men who bear the mark of the beast and who worship his image.

In correspondence with the first plague of Egypt, by which the waters of the Nile were turned into blood (Exodus 7:17-21), the second visitation turns the sea into blood. The third plague produces similar effects upon rivers and fountains.

THIS SIGHT OF BLOOD calls forth an expression from the angel of the waters (verse 5). In apocalyptic thought all realms of nature have angelic counterparts. The theme of this angel's message is the righteousness of God, who exercises his retributive justice by making those who poured out the blood of saints drink blood (verse 6). Even the altar, as though personified, responds in praise of the justice of God in avenging his slain saints (verse 7).

It is on the sun that the fourth vessel of wrath is outpoured, resulting in such an intensifying of its rays that men are scorched. Yet they continue to blaspheme God and fail to repent (9, 10).

These first four plagues are general. The last three are specific. They represent direct judgments on the satanic empire represented by Rome. The fifth strikes the very throne of the beast and produces pain and darkness. But still men blaspheme God and remain impenitent.

In emptying his vessel the sixth angel produces a plague that dries up the waters of the Euphrates.

Just as the magicians of Egypt deceived the Pharaoh by producing frogs (Exodus 8:7), so the dragon, the beast, and the false prophet, "the anti-Trinity of hell," exert such an evil influence that the whole world is deceived and led into battle against God.

AT THIS JUNCTURE Christ interposes his oft-repeated warning, that he is coming quickly as a thief in the night, and a benediction on the man who watches and guards his garments in readiness for the hour.

Harmagedon is the Hebrew name for the great battle of the last times. The reference is to the mount of Megiddo, on which the kings of Canaan were defeated (Judges 5:19-21), or the Mount of Israel, on which Ezekiel foresees the slaughter of the nations (Ezekiel 38, 39), as symbolizing Christ's victory over Antichrist.

In the final scene of this third series the seventh angel empties his vessel upon the air, thereby completing the preparatory judgments as the voice from heaven announces. The resultant convulsions in nature are exceptionally intense.

A great earthquake splits Rome, special object of God's wrath, three ways and destroys other powers as well. Huge hailstones fall from heaven. But still men persist in blasphemy and impenitence. By taking vengeance with vessels of wrath God vindicates his righteousness in his hatred for sin.

Personal Problem Clinic

Baby

QUESTION: We have had a happy marriage, but things are happening now which worry me no end. I must tell some one in the hope of getting a helpful suggestion.

We have a little boy who is four months old. My husband, Axel, didn't want him—he didn't want any children. Now he pays almost no attention to the child. I pity the youngster, for he is really rejected by his father.

Axel now proposes that we put the baby in a nursery and pay for his care. He argues that since the baby was born we can have no good times together, hardly a chance to talk, and he has a feeling that I pay too much attention to the baby and not enough to him. This is an awful worry. I am afraid of the future.

REPLY: Your situation is not hopeless. And it's not a new problem. It is likely that together you can work out a satisfactory mode of family life.

Axel is wrong in assuming that married life is mainly a round of fun, going out, and following the bent toward pleasure. Such a life would lead to dissatisfaction. The deeper satisfactions lie in a different direction. Pleasure and happiness are not the same—the former can destroy the latter. Axel will have to realize that marriage naturally involves parenthood, and that both involve responsibilities. Duty is a hard idea, but it is one without which we cannot live worthy lives. Your husband has real obligations to you and to the baby.

But there is another angle. With some frequency it happens that a husband feels neglected if his wife gives all her time to a baby. Actually, the prudent wife so manages her family activities that she has time to give to her husband. No matter how he now feels about the matter, it is likely that you can bring him around to a better attitude. Be an attentive mother, but don't be a slave to the baby's feelings or to your own. Divide your time—there is enough for both baby and husband.

Talk the whole problem over with Axel calmly and in good humor. Assure him of a fair share of your time and attention. Remind him that by bringing in baby-sitters from time to time the two of you can get enough time to go out together, and that you will find time for conversation at home. Explain that any baby needs the affection and influence of both parents, and call attention to the fact that specific investigations have shown that babies cared for in high efficiency, with good food, air, and medical attention, but without affection, do not develop so well as other youngsters, who, with less efficient care, receive plenty of love. Assure him also that as he gives more attention to the baby, his interest and devotion to the little one will increase, and the new life will become for him a source of real happiness.

Self-betrayal

QUESTION: Is it possible for a parent, or a teacher, to teach a child to believe what he himself does not believe?

REPLY: Not likely. Certainly not with a normally alert child. But it may be possible with a youngster of poor mentality. An individual's manner, inflection, and type of statement are likely to betray him. Furthermore, over a longer term, and in a larger manner, his mode of life will probably reveal the emptiness of his words. Bostock says even wild animals are able to detect the falsity of human behavior if it is out of character.

—EARL S. RUDISILL

Dr. Rudisill is secretary for adult education on the staff of the ULCA Parish and Church School Board. Questions may be addressed to him at 1228 Spruce St., Philadelphia 7, Pa. Questions are edited slightly for publication so the identity of their authors will be concealed.

Religion in Russia

Russian Nonconformity. By Serge Bolshakoff. Westminster. 192 pages. $3.

This book is primarily an outline of the history of the various religious sects in Russia. It was meant to describe what is implied by the title *Russian Nonconformity* (to the Established Church and to present-day political powers).

The author traces expertly the origin, growth or disintegration (as the case may be) of every existing sect, including major religious movements, from the beginning of Christianity in Russia until now. He concerns himself exclusively with the spiritual life of the native Russians alone, and what little he has to say about the religions of non-Russian races within the country is at least in one case incorrect, as we can see on page 113 with regard to German settlers. These people were quite numerous, having lived in Russia for centuries, and only a very small part of them were Mennonites or Nazarenes.

However, since we Americans today grasp at almost any kind of new—more or less reliable—information about conditions behind the "Iron Curtain," the last two chapters of this book furnish exceptionally worth-while data, of the highest interest particularly to the Baptists. Their movement not only survived the devastation of the Revolution and the onslaught of Bolshevik persecution, but promises to become the one major Protestant church which already now competes strongly with compromising Orthodox Catholicism. Dr. Bolshakoff's book is definitely a most helpful, reliable guide for any interested student of Russian religions. EDWARD J. AMEND

Stillwater, Okla.

Good Story Telling

Stories From Holy Writ. By Helen Waddell. Macmillan Co. 1950. 244 pages. $2.75.

A test of a good story is that it be remembered. Helen Waddell, who helped to make the Middle Ages live through her writings, has made available to the public stories she told to children 30 years ago. Those who heard them then have requested this gifted author to have the stories published.

They were stories from the Bible. The story-teller, with a fine understanding of children, gives us 16 stories from the Old and New Testaments. They are well chosen and told with rare color and effectiveness.

Children will enjoy these stories, and so will young people. Adults will listen with their ears wide open as they are read around the supper table. Preachers, too, might well get some stimulation from the reading of this volume, for it will enkindle their imagination. IVAN H. HAGEDORN

Philadelphia

Conservatives Lost Influence

Fifty Years of Protestant Theology. By Carl F. H. Henry. Wilde. 113 pages. $1.50.

Carl Henry is professor of religion at Fuller Theological Seminary, Pasadena. He is a conservative evangelical leader.

This book grew out of an address delivered at a conference of evangelical faculty members meeting in Cincinnati. The discussion at Cincinnati showed that evangelical Christianity has neglected to produce up-to-date scholarly systematic theology.

Fifty Years of Protestant Theology is divided into three parts—Protestant theology at the dawn of the 20th century . . . during the past half century . . . at the middle 20th century. The material considered is confined to German, English and American sources.

This is an outline commentary on the rise, influence, and disintegration of liberal theology in the past hundred years during which the author claims evangelical Christianity, by failing to produce scholarly books in Biblical theology, lost its hold on the universities, seminaries, and educational boards. It has come to appear as backward and out of touch with the times. The great doctrines—inspiration, revelation, incarnation, atonement, resurrection, judgment, and eternal life—no longer occupy an important place in the

teaching of the colleges, the preaching of the church, or in the materials offered for parish instruction, Dr. Henry believes. He concludes his treatise with a challenge to evangelical Christians to produce strong and scholarly work to save the world from the chaos into which liberalism has plunged it.

Norristown, Pa. C. P. HARRY

Message for Youth

Your Life Counts. Edited by Hoover Rupert. Abingdon. 157 pages. $1.75.

Through messages reflecting personal experiences, biographical sketches, storyettes and poems, 14 Methodist youth leaders bring inspiration and direction to young people. The thread running through the book is a call to faith and full dedication to Christianity. Other admonitions have their place —to think clearly, to act decisively, to face evil realistically, to gear scientific method and modern education into the life of love and faith, to realize self as cherished of God, to recognize Christianity as the natural way of life, to see the central Idea of all things.

Besides being a thought-provoker for the young person the book has possibilities for group sharing. Reviews of some chapters may be presented during devotional services and several chapters may blend into discussion topics. EDITH M. BANUSKI

Chicago

In Favor of Judas

The Triumph of Judas Iscariot. By Gourgen Yanikian. Research Publishing Company. 254 pages. $3.

The author of this vindication of Judas Iscariot is an Armenian who has spent most of his life in Iran. Most of the book is a fabrication of what Judas' life must have been to make him do what he did. The biblical accounts appear in only parts of the book.

Mr. Yanikian has Judas travel in India and Egypt, studying religions, until he returns to Jerusalem and the one true God. There he joins John the Baptist and then Jesus. The general argument is that Judas took it upon himself to fulfill the Scriptures and make sure that the Christ was condemned and killed by his enemies. He told Jesus what he was doing. He felt he could not be called a traitor because he had done the one thing that would assure that the teaching of Jesus would last through the ages.

The book is written with a strong flavor of Near Eastern mentality. Translated first into French and then into English, it seems to have lost nothing in the process. Well written, it depends on the interest of the reader in this particular problem whether the book can be worth while. S. C.

Book Brevities

About Myself. By Nevin C. Harner Christian Education Press. 133 pages. $1.75.

The first part is technical, dealing with the structure of the body and the problems of inherited traits. The rest of the discussion centers on the general principles involved in getting to know yourself and in straightening out whatever problems of habit, attitude, or circumstance may be causing trouble.

The author offers a list of key questions to help each discussion have a practical application. The book is clear and the suggestions good. The value of strong religious convictions and ties is fully appreciated, forming the conclusion of the book. S. C.

Faith is Power—for You. By Daniel A. Poling. Greenberg. 216 pages. $2.50.

Dr. Poling chats about what prayer has meant in his life. This is a very personal book and gives a great deal of background on the busy life of this outstanding religious leader.

Things which loom large in these pages are Dr. Poling's interest in the Christian Endeavor, in interfaith work, and his firm belief in the enormous practical power of prayer. S. E. C.

Fire Upon the Earth. By Norman F. Langford. Westminster. 207 pages. $2.

For senior youth this vigorous history of the church is intended as a textbook, but would equally well make a book for general reading interest.

OVERSEAS

FRANCE: Strasbourg. Oct. 23.— SITUATION OF Lutherans in France is unique in that they live side by side in almost equal numbers with Calvinists. Besides, a large Roman Catholic majority makes them live very close together. Little wonder that discussion between the two Protestant churches is always lively.

This has recently been evident in the Lutheran church's concern over questions of baptism. Ever since the Swiss Reformed theologian Karl Barth raised the question whether infant baptism is legitimate, doubts have been gaining ground in Reformed circles. The Lutheran church has also had to rethink her position.

Last July a meeting was held between pastors of the Alsatian Lutheran Church, the Lutheran Free Church (in communion with the Missouri Synod) and a team visiting Missouri theologians, at which among other questions that of baptism was debated. More recently the "Lutheran Society" (a parallel of the German Martin Luther-Bund) has held a conference on this subject for its pastors at the big deaconess establishment of Ingwiller.

On both occasions there has been general agreement to reject all attacks against infant baptism. However, this does not mean that pastors do not feel qualms of conscience about the practice of almost indiscriminate baptism in a very largely paganized society. It is felt that questions of church discipline may soon be coming to the fore but that generally members of parishes are not yet ready to accept much spiritual discipline (for example, in what is required of godparents) except in the Alsatian countryside where ancient church traditions are still strong.

DISCIPLINARY PROBLEMS have brought with them a fairly generalized debate of the practice of confirmation. As long as a year ago the synods of Paris and Montbeliard debated the question. In view of the small number of those who kept their confirmation promise, some circles had proposed to abolish the whole rite. But the synods did not feel so revolutionary about it. Nevertheless the issue is still alive and the monthly periodical of the Church of Paris has been carrying a series of articles on confirmation over a long time.

The Ingwiller conference, which devoted a whole day to that problem showed that though Lutherans in Alsace form a numerically strong popular church. It is felt there too that general indifference to spiritual matters may force the church to revise her practice or to give new force to the established usage. Here it is much more the pressure of the outward situation that has brought the question to the fore than the discussion with the Reformed Church, for in contrast with Presbyterians and Congregationalists in Anglo-Saxon countries, French Calvinists make confirmation a regular practice.

French Lutherans have not only been thinking but acting too. In Alsace a number of barracks and halls have been put in use as churches, not only in areas where old buildings have been damaged during the war, but now above all in parts of parishes or towns where there are no churches. There is a general tendency to decentralize big parishes and to create new centers of worship.

In Strasbourg itself a new French-speaking parish is being created in that way. The new sanctuaries are for the most part very plain, reflecting something of the greater simplicity of life in our modern mechanized age. In one case a long wooden barracks provides room for a Lutheran and Roman Catholic chapel under a common roof, as in some of Strasbourg's ancient so-called "simultaneous" churches.

Significant movements of church personnel have recently included the arrival of a number of Scandinavian Lutherans in Paris. A deacon and a deaconess have come from Sweden. More recently still Norwegian pastors have arrived, one of whom is going to serve among immigrants. Last but not least Dr. Theodore Suss, a well-known young theologian from Alsace, has been appointed to the chair of Lutheran Dogmatics at the Protestant Faculty of Theology of Paris. Dr. Suss is known as an exponent of orthodox Lutheranism. He has published several essays in the series *Etudes Lutheriennes* which present Lutheran theology in a popular form. —PETER FRAENKEL

Letters to the Editor

Missouri co-operates

SIR:

In THE LUTHERAN (Nov. 1) under "Lutherans Are Busy in Japan," you said "All Lutherans of America (except Missouri Synod) have agreed to plan their work co-operatively through a Joint Committee on Japan which was organized Sept. 21. In Japan there is a Lutheran Missionary Conference in which all except the Missouri Synod are represented."

You have evidently not heard that there is an All-Lutheran Conference in Japan including missionaries and Japanese of which the Missouri Synod is a member. This conference has had three meetings since April of this year and there have been both Japanese and missionary representatives there from the Missouri Synod.

The Rev. Mr. Danker is serving on the literature committee and there is a representative on the committee planning for the publication of Luther's Catechism and also a representative on the committee planning for the newspaper evangelism work. Missionaries have been meeting with other missionaries from time to time and before they began their work in Japan they consulted both missionaries and Japanese members of the Japan Lutheran Church about the area where they should begin their work. They chose one of the areas in North Japan which was suggested to them. We have been delighted with this co-operation.

New York City HELEN M. SHIRK

Miss Shirk is secretary for Japan of the ULC Board of Foreign Missions, and knows what she's talking about. Her statement is very welcome news. Although Missouri Lutherans have not taken part in the Committee on Japan which was formed in the United States, they are working with the other missionaries in Japan itself.

Invitation

SIR:

A member of Reformation Church, Columbia, S. C., tells me she is willing to provide a room for parents or wives of servicemen who wish to visit a son or husband at Fort Jackson. She saw the notice about the woman in Miamisburg, Ohio, who is willing to provide free lodging for visitors to servicemen at Wright Field, and wishes to make the same offer for visitors coming here. Anyone interested may write to me at 2821 River Drive, Columbia 2, S. C.

(PASTOR) WYNNE C. BOLIEK

CAMPUS

Fedje Appointment

Joann Fedje, St. Olaf College graduate, has been appointed graduate assistant for the Lutheran Student Foundation of Western Pennsylvania. She will work with Pastor J. Victor Murtland, campus director of Lutheran students in Western Pennsylvania.

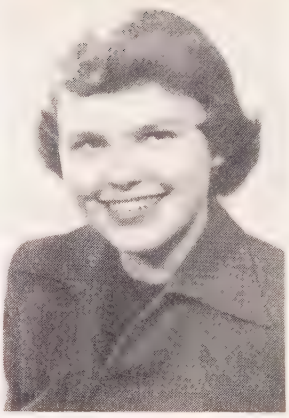
Miss Fedje will spend most of her time with the undergraduate Lutheran Student Association and foreign students in the Pittsburgh area.

Hartwick Tuition Up

For the first time in five years, Harwick College's board of trustees has increased tuition fees at the Oneonta (N. Y.) school. The most recent increase amounts to $55 annually for each student.

This year students are paying $375 tuition plus $70 in student fees for a total of $445. Next year students will pay $450 tuition, student fees of $50 for a total of $500.

Increased operating costs were reason for the increase, explained Hartwick President Henry J. Arnold.



JOANN FEDJE
. . . graduate assistant

PEOPLE

Work Doesn't Hurt Him

Vision and vigor are marks of Dr. Theodore Buch's 51st year in the ministry. The 72-year-old pastor of Zion Church, Johnstown, Pa., still preaches at four services each Sunday and affirms "work won't hurt me." Dr. Buch plans to retire when he loses his "vigor and effectiveness," as he feels all pastors should.

As a boy, Dr. Buch desired to be a sailor, but his mother's prayers and reasoning caused him to follow in the steps of his father, the Rev. George Buch, who served the Wellsville (N. Y.) church for 53 years.

Porterfield Dies

Arabs in Jerusalem lost a friend when a prominent physician in Hagerstown, Md., died last month. At the time of his death Dr. Hubert L. Porterfield was working with Mr. M. P. Moller, Jr., another prominent Maryland Synod layman, on a plan to restore the medical library at the Augusta Victoria Hospital in Jerusalem.

The medical staff of this hospital includes Arabian Lutheran doctors whose personal libraries were lost with their other possessions when the section of Jerusalem in which they had formerly lived became Israeli territory. When informed of the plight of this hospital by Mr. Moller's son, who is in Jerusalem, the two men resolved to rebuild the hospital library as best they could. Dr. Porterfield, a skilled physician in his own

Carthage College, through President Morris Wee (right) and Wartburg Synod President R. R. Belter (left) presented a citation to Mrs. Walter A. Maier, widow of the late Lutheran Hour speaker, naming Dr. Maier as "Lutheran Man of the Year." Ceremony took place during Wee inauguration last month

right, arranged the selection and purchase of the books, but died before he saw the completion of the task. Mr. Moller plans to carry on, however, until the project is finished, and has directed that the books be presented in memory of his friend and co-worker.

Trexler Fund

What would have been the birthday of the late Dr. Samuel Trexler was celebrated last month by New York Synod Lutherans as a day for the collection of additional funds for the Fellowship Fund.

Up to Oct. 20, funds amounting to approximately $77,000 had been subscribed to the fund, which is helping to finance advanced education of Lutheran clergymen either in U.S. or abroad.

The fund was started by Dr. Trexler prior to his death in May 1949 with the sum of $10,000. Later, through stipulations in the will of the former president of the New York Synod, $46,000 was added. Friends and associates contributed until the fund reported $77,109 last month.

It was hoped that eventually the fund would be stabilized at $100,000. At a meeting scheduled for Nov. 27 in New York City, fund leaders were expected to make final tabulations of the Oct. 24 offerings in New York Synod churches.

The three students awarded the fellowship this year include the Rev. J.

Briefly Speaking

Approaching the receptionist for one of the ULCA boards, ULCA President Franklin Clark Fry asked to see the executive secretary. New on the job, the receptionist asked, "And who shall I say is calling?" "Franklin Clark Fry," answered the president. Turning to the switchboard, the Sweet Young Thing flipped a key, said into the executive secretary's phone: "Dr. —, there's a Franklin Fry out here to see you. What shall I do with him?"

A sixth grade class at St. John's weekday church school in Allentown, Pa., is composed of children from several denominations and races. Parish Worker Beverly McClain was discussing Martin Luther and his work one day recently, was showing the class a picture of Luther which portrayed the Reformer with a stern and forbidding countenance. Suddenly a young Negro miss spoke up, "If that's Martin Luther, I shore am glad I'm a Baptist!"

The rich voice of a young Scottish minister, transcribed in Scotland and heard by members of a Vancouver (B. C.) congregation recently won for the pastor a pastorate on this side of the Atlantic. Hearing of a vacant parish in the Western Canada city, the Scot made a 12-inch recording of a short sermon on prayer, mailed it to the church in British Columbia and was promptly called!

Envelopes distributed among members of Trinity Church, Germantown, Pa., for a window in honor of Sister Georgia Bushman carried a printed note that the deaconess "has been at Trinity Church since 1626." In refusing to charge for the job, the printer explained "the proof was all right, but I discovered the '9' was cracked, so I replaced it with a good one . . . upside down!"

Women of Calvary Church, Two Rivers, Wis., wanted to "do something" for their church without resorting to "making money." At Pastor Wylock Scott's suggestion, they began quilting comforts for Northwestern seminarians. They've finished two, agree "this beats commercial enterprises!"

Members of St. Paul's Church, Darrouzett, Texas, are 100 per cent in church, Sunday school, choir, WMS attendance; subscription to five church publications; support of benevolences, LWA and CHEY, and in maintaining home altars!

Bible stories with strings attached have become very successful in Pentecost Church, Milwaukee. The story of Noah's Ark shown here was presented on Rally Sunday under the leadership of James Baste (front left). Pastor A. G. Streich says his Leaguers have other gems on the string for the future

Christian Port, studying at Union Theological Seminary and Columbia University in New York City; the Rev. George W. DeLawter, completing his thesis for a Ph.D.; and Student William Lazareth who has been in Geneva, Switzerland, during the past year, and who will study at Heidelberg, Stuttgart, Marburg and Tuebigen.

More Service Centers?

Should a limited number of service centers be established throughout the U.S.?

A survey currently underway under co-sponsorship of the National Lutheran Council's Bureau of Service to Military Personnel and the Armed Service Commission of the Lutheran Church—Missouri Synod—will find the answer to that question.

Two representatives of the NLC (ALC Pastor Marcus C. Rieke and ULCA Pastor Carl F. Yaeger) and two from the Missouri group are making studies of communities adjacent to larger military establishments to ascertain "what is being done, what needs to be done, or what can be done to serve the spiritual needs of the members of the Lutheran Church in the Armed Forces.

Transition

Working on a chicken farm near Easton, Pa., is Georgs Linde, New American who recently became a member of St. Paul's Church in that city. Not too far in the past, Mr. Linde was Minister of Agriculture for Latvia; some of his experiments in the field of cattle-breeding made Latvia's milk production among the highest in the world.

Other new members along with Mr. and Mrs. Linde are Teodors and Mrs. Zeltins, former journalists, now working as domestics in Easton. Teodors still contributes to Latvian periodicals on both sides of the Atlantic.

Altogether, 14 new Americans have become members of St. Paul's Church, reports Pastor E. P. Turnbach; all of them have made good adjustments in their situations, have won friendship and regard of the entire community.

Mattson Grand Aumonier

Dr. Edward J. Mattson, executive secretary of the Lutheran Welfare Council of Northern California and ELCA clergyman (California Synod) has been named Grand Aumonier 40 & 8, American Legion.

Elevated from Grand Chaplain of the California Grand Voiture, Dr. Mattson has been active in Legion circles since 1927.

Helen Snyder, Wittenberg College senior from Charleroi, Pa., is the recipient of one of the $300 Lutheran Brotherhood Life Insurance Society scholarships (see "The Lutheran," Nov. 15). Having worked her way through Wittenberg thus far, Miss Snyder (last year's May Queen at Wittenberg) was chosen on the basis of her "outstanding scholastic record, character and leadership in religious organizations on the Springfield, O., campus." Her grade-point average is 3-5

NEWS IN THE CHURCHES

FLORIDA

Coral Gables Mission Beginning

THE BOARD OF AMERICAN MISSIONS, in cooperation with the Florida Synod, has approved the Coral Gables area for mission development, has sent Mission Organizer (Rev.) Baxter Weant to begin work in establishing a United Lutheran congregation in this area.

At the Florida State Luther League convention, held at High Springs, officers elected included James Wehle, St. Petersburg, president.

SPONSORED by the synodical Brotherhood and Stewardship Committee, laymen of Florida gathered at Camp Emmanuel, Groveland, retreat and workshop. Zeb Trexler, associate stewardship secretary of the ULCA, was chief speaker.

NORTHERN DISTRICT WMS Conference met in St. John's Church, Jacksonville.

TRINITY CHURCH, Bradenton, is holding Sunday vespers; organized a young married couples club; inaugurated a monthly news sheet printed by the young people.

ONE HUNDRED SIXTY Lutheran students have registered at the University of Florida, Gainesville.

A SET OF CHIMES was installed Oct. 2 in St. John's Church, Hollywood.

EPIPHANY CHURCH, Miami Beach, has purchased a parsonage.

The Rev. Charles J. Harris of Allentown, Pa., has begun his duties as pastor of Holy Trinity Church, Miami. Installation services were conducted Oct. 22. The congregation recently purchased an $18,000 parsonage.

TRINITY CHURCH Luther League, Jacksonville, was host to the Northern District Conference Oct. 15.

TRINITY CHURCH, St. Petersburg, now has an assistant to Pastor H. V. Kahlenberg, the Rev. Hans Rebane, Estonian DP.

FIRST UNITED CHURCH, West Palm Beach, plans to add a classroom to the parish house.

New Americans (right) being welcomed to Holy Trinity Church (Hershey, Pa.) membership by Pastor Stephen E. Schullery and Ministerium President Emil E. Fischer (left) during recent service. DPs include Elizabeth Vincze, Mr. and Mrs. John Fischer, Jr., and their son John, III. At same service, new altar (background), was dedicated by Dr. Fischer

ST. JOHN'S and St. Mark's churches of Jacksonville united in the Festival of the Reformation services in St. John's.

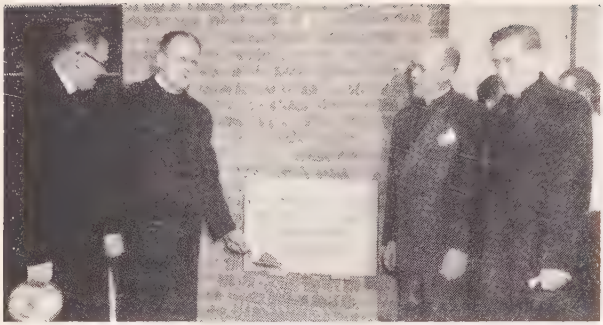
W. E. PUGH

ILLINOIS

Social Missions Workshop Conducted

SPRINGFIELD—An excellent workshop on Social Missions highlighted the fall meeting of Central Conference in Grace Church, Springfield. One session was directed by R. A. Gustafson, superintendent of the Lutheran Home Finding Society of Illinois, and the Rev. Harold Reisch, superintendent of the Social Mission Society of Illinois.

At the opening of the business session President K. T. Knudsen introduced six new pastors—the largest number to be introduced to Central Conference at one time in many years. They were: Pastors Rudolph Markwald, Decatur; Edward Cooperrider, Liberty; Louis F. Rodenbeck, Meredosia; Wil-



Pastors Paul Wasmund, Austin L. P. Bosch, Edmund Bosch, and Frederick McLaughlin participate in cornerstone laying for new $82,000 parish hall for Trinity Church, Maspeth, N. Y. Because of a successful "two-in-one" (CHEY and parish hall) campaign for $39,000, the congregation hopes to carry only a $15,000 mortgage when building is completed

bur Allen, Virginia; Carl Empson, Jacksonville; and Paul Rasmussen, Peoria.

Election of officers was as follows: President, the Rev. Aksel C. Larsen, Champaign; vice president, the Rev. Carl I. Empson, Jacksonville; secretary-treasurer, Mr. C. D. Johnson, Washington. The Rev. Ray O. Zumstein was unanimously re-elected as dean of the Lutheran Youth Camp at East Bay, Lake Bloomington.

THE CONFERENCE BROTHERHOOD held its dinner and meeting in Grace Church. Reports of the state convention at St. Louis, and the national convention at Cedar Rapids, were given by C. D. Johnson. Enthusiasm for the Revolving Loan Fund for missions in the Illinois Synod reached its peak when Dr. McGuire's request for 1,000 men ready to contribute ten dollars each upon request each time a new mission was organized in synod was immediately acted upon by the Carthage delegation with six signatures to start it off. An appropriate resolution was unanimously adopted to be presented to the State Brotherhood for action along the same line. George Weber, of Beardstown, was elected president.

THE REV. ELDRED TREDE, pastor of Grace Church, Peoria, has resigned his pastorate to accept a call to St. Luke's Church, Chicago.

PAUL T. HERSCH

IOWA

Many Synod Churches Are Being Built

NO LESS THAN 11 Iowa Synod congregations are engaged in projects involving building or purchasing of new facilities! They include:

BURLINGTON has sold the old parsonage and is building a new one on property on which the church is located. It will be completed by early summer.

CEDAR RAPIDS has purchased a parsonage in an exclusive residential area.

CLINTON has completed extensive remodeling of its church and rededication services are scheduled for this month. Dr. Morris Wee, president of Carthage College, is to be the speaker.

COUNCIL BLUFFS will have the parsonage completed for occupancy by Thanksgiving.

ST. MARK'S CHURCH, Davenport, will soon erect a new parish house and parsonage. The old parsonage will be moved to another location on the church property.

ST. PAUL'S CHURCH, Davenport, should have its new church under construction soon. Cost will approximate $285,000; occupancy is scheduled for late in 1951.

REDEEMER CHURCH, Des Moines, broke ground for its new church on Oct. 22, dedication is slated for next June.

ST. JOHN'S CHURCH, Des Moines, expects to have the addition to its church completed in time for dedication on Dec. 3.

ST. LUKE'S CHURCH, Sioux City, plans dedication of its new church during the Christmas season.

FORT MADISON is excavating the church basement to provide additional Sunday school and recreational facilities. Most of the work has been done by members.

ELY CONGREGATION has a new church un-

der construction. Community-wide expansion of the church program is being planned.

A NEW CHANCEL WINDOW was dedicated recently at Cedar Rapids Church, a gift of Mr. and Mrs. J. L. Berger.

Pastor L. Jack Ehlers has been installed at Oxford Junction; the Rev. Raymond Tiemeyer was installed Oct. 15 as pastor at Tipton.

SEMINARIAN KARLTON WAGNER was ordained Nov. 19 in his home congregation, Postville. He has recently accepted a call as assistant pastor at Lake Park Church, Milwaukee, Wis. FREDERICK D. BOLDT

KANSAS

New Mission for Lake-of-the-Ozarks

A NEW MISSION, to be known as Kent Memorial, will be established soon in the Lake-of-the-Ozarks, Missouri, 20 miles south of Versailles. It will be in memory of Kent Zimmerman, who perished in a fire when the Zimmerman home burned. The family has set aside the ground on which the former home stood for the erection of a church. There is no Protestant church within 20 miles, an approximate population of 500 permanent residents, with a great influx of summer vacation tourists. Harry Zimmerman, donor of ground, is a brother of Dr. Wm. F. Zimmerman, Thiel College president, and member of the ULCA Executive Board.

THREE HUNDRED FIFTY members of the congregation and friends of Dr. and Mrs. Fuller Bergstresser, Abilene, recently attended a reception honoring the 50th wedding anniversary of the couple. The event was of community interest with out of town guests, including three from California. Dr. Bergstresser has served the Abilene church 1900-1909 and from 1926 until the present.

THE RESIGNATION of Dr. Andreas Bard was accepted, effective Dec. 31, 1950, after which time he will live in Santa Monica, Calif. He has been pastor of St. Mark's, Kansas City, Mo., over 40 years. He was speaker at the city-wide observance of Reformation Sunday, Newton, Oct. 29.

T. BENTON PEERY

MARYLAND

Latvians Celebrate Independence Day

CLEAR SPRING parish invited all Latvian New Neighbors to St. Peter's Church to celebrate the anniversary of Latvian independence. Fifteen-year-old Mara Eksteins, young DP who has been in the U.S. less than a year, was winner of the Voice of Democracy contest in Clear Spring High School.

ST. PAUL'S CHURCH, Funkstown, was rededicated Oct. 22 following extensive repairs, in services marking the 100th anniversary of the present structure, the 179th anniversary of the congregation. Synod President J. Frank Fife preached.

A NEW $55,000 three-manual Moller pipe organ has been installed in the Frederick church and extensive improvements have been made in the church interior. Dedicatory services were held Oct. 22 with Dr. Abdel Ross Wentz, president of Gettysburg Seminary, Synod President Dr. J. Frank Fife and former Pastor (Dr.) Amos J. Traver,

Ten people started First United Church, Memphis, Tenn., 25 years ago. On Oct. 15 this brick Gothic church, costing $75,000, was dedicated. Pastor Victor D. Derrick and Dr. Arthur Huffman, First Church, Louisville, Ky., participated in the service

Twenty laymen from Good Shepherd Church, Lindy, Nebr., recently climbed aboard as many tractor debt on new church. Summer harvest yield of oats was better than 30 bushels per; 70 acres are curre

Hamma Divinity School, as guest speakers.

Dr. William A. Wade, supply pastor of the Lovettsville (Va.) parish, resigned, effective Sept. 1.

The Rev. L. M. Rehmeyer, Immanuel Church, Manchester, who has been in ill health for some months, resigned, effective Sept. 30. Pastor Rehmeyer served this parish for 27 years.

St. Mark's Church, Hagerstown, recently dedicated their new parsonage.

Over $9,000 has been placed in memorials and improvements in St. Paul's Church, Myersville parish. Dedication speakers included Synod President Fife, Dr. Clarence A. Neal, the Rev. Ralph Miller, Brunswick, and Dr. Harry F. Baughman.

St. Peter's Sunday school, Clear Spring, marked their 150th anniversary Oct. 19. Speakers were Dr. Carl C. Rasmussen and the Rev. Howard F. Reisz.

WILSON P. ARD

MISSISSIPPI

LWA Receipts Begin "Checking In"

Cash receipts for Lutheran World Action as reported through LWA Director R. B. Tullos and Treasurer George Mori as follows: Providence, $18.67; Trinity, $313; Grace, $23.25; St. John's, $10; Luther Chapel, $50; New Hope, $36.84; Shady Grove, $13.45; Redeemer, $15.25; miscellaneous, $8.25. This is a total of $488.71 toward a quota of $950.

The Rev. C. C. Helmly has arrived in Louisville to serve as pastor of St. John's and to supply rural congregations in that area.

President H. A. Wolff has represented the synod at meetings of the Council of Mississippi Rural Christian Fellowship at Starkville and LWA and Board of Education seminar conferences at Columbia, S. C. Pastor H. B. Schaeffer, an accredited visitor, will attend the organizational meeting of the National Council of Churches in Cleveland.

George Mori, stewardship chairman, has arranged for a stewardship rally at Trinity Church to which all pastors and church councilmen have been invited. The Brotherhood of Trinity will serve a turkey dinner. Secretary Zeb Trexler will be present and the film *For Good or Evil* will be run.

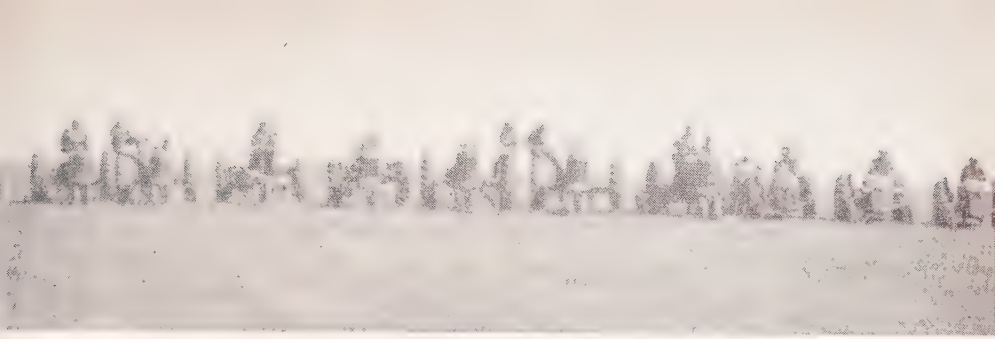
The first Sunday in November Trinity congregation arranged a church-labor program at which John Ramsay, Atlanta, Ga., community relations director for CIO, made the chief address on *Christian Principles in the Labor Movement.* AFL and CIO leaders participated in the service. It is the first such program held in Jackson.

H. BRENT SCHAEFFER

NEBRASKA

Alliance Mission to Organize Soon

Synodical leaders are looking forward to the organization of the Alliance mission before the end of the year. A pre-organiza-



an 85-acre field for small grain. Congregation has rented 160 acres to raise money to pay off $8,500 ted in corn. All work and equipment are donated by members; over $1,500 has already been realized

tion rally was held Oct. 1 with an attendance of nearly 100. Services are being conducted in a Seventh Day Adventist Church. Mission developer is Pastor Vernon Jacobs.

NEBRASKA GOVERNOR VAL PETERSON addressed members of First Church, McCool Junction, at their 50th anniversary.

THE WESTERN CONFERENCE and the Western Conference WMS met Oct. 24 in Messiah Church, Broadwater. Missionary George Flora showed motion pictures on mission work.

OVER 200 PERSONS attended the "Homecoming Service" in Trinity Church, Stamford, Oct. 15.

MAESTRO GIUSEPPE MOSCHETTI, official organist at the Des Moines convention, was guest artist for the $30,000 memorial organ dedication at Kountze Memorial Church, Omaha, Oct. 15.

THE SYNODICAL BTOTHERHOOD convention was held at Grace Church, Omaha, Oct. 15.

Two laymen's retreats have been held, one in Omaha, Oct. 16 and 17 at the Hotel Fontanelle; the other in First Church, North Platte. Both retreats were sponsored by the synod Stewardship Committee.

THE REV. O. K. OELKE, pastor of Trinity Church, Wolbach, has resigned, to accept the call to St. Paul's Church (ALC), Sagerton, Texas.

A NEW CHURCH BUILDING for Immanuel, Bellevue, is now under construction.

SEVERAL CONGREGATIONS of the synod participated in Reformation rallies. Dr. P. O. Bersell, ALC president, addressed nearly 1,400 members of 17 Omaha Lutheran churches. Nearly 800 Lutherans of Fremont attended a similar rally.

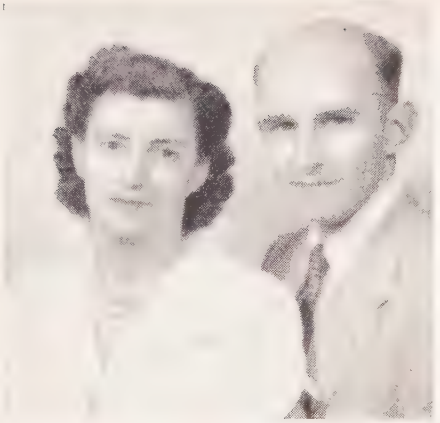
THE INDUCTION of Dr. E. B. Keisler as president of Central Seminary was held in Salem Church, Fremont, Oct. 30. Speaker was Dr. Rees Edgar Tulloss.

Grace Church, West Point, holds the unique honor of supplying the presidents of the three official auxiliaries of the church in synod—Mrs. George P. Krebs (WMS), Paul Basler (Brotherhood), and Neva White (Luther League).

SALEM CHURCH, Fremont, now has a parish worker. She is Mrs. G. E. Hickman. Churchwomen have adopted a project of promoting a food shower for Central Seminary.

Salem's young people are making plans to observe Universal Bible Sunday, Dec. 10, in a unique way. The Senior and Young People's Luther Leagues are making arrangements to have continuous Bible reading at the church from 3:00 to 8:00 P. M. The readings, to be read continuously by the young people, will include selections from the Prophets, the Psalms, and New Testament books. Approximately each hour a hymn will be sung. The Intermediate Luther League is considering the arrangement of a Bible display.

ST. JOHN'S CHURCH, Vacoma, received approximately $15,000 in securities and cash from the estate of Mrs. Minnie Brandert.



Off to India and the Guntur mission field are Mr. and Mrs. Joseph H. Moore of Bucyrus, Ohio. After their arrival this week Mr. Moore will become business manager of the Guntur mission and his wife will serve as a nurse. Commissioned on Oct. 15 by Dr. Herman L. Gilbert, the couple left New York for Bombay on Nov. 4

PLANS ARE SHAPING up for the 1950 Life Service Retreat to be held over the Thanksgiving weekend at Central Seminary. Speaker will be the Rev. Lyle C. Burns, pastor of Messiah Church, Denver, Colo., and president of the Rocky Mountain Synod.

Purpose of the retreat is to help young men from the supporting congregations who have thought or should think "seriously, prayerfully and satisfactorily" of full-time Christian service. PAUL WIEGMAN

step toward better economy, better for our churches and better for our agencies."

WEEKDAY RELEASED-TIME schools have enrolled over 16,000 children in all the boroughs, a gain over last year.

The Metropolitan Lutheran Youth Council will hold its first rally Dec. 10 at St. John's Church, Manhattan. Organized in October 1949 the Council now has the approval of the district Luther Leagues of the American, Augustana, and United Lutheran churches, aims to promote understanding and fellowship among Lutheran youth.

SISTER EVELYN LUKENS is now on the staff of the Brooklyn Inner Mission Society in charge of the Tiding Over Home.

THE FIFTH ANNIVERSARY in the pastorate and the tenth in the ministry of Pastor Leopold W. Bernhard were observed by Zion Church, Brooklyn, Oct. 17.

THE REV. EMIL HEIN was installed pastor of St. Matthew-Emanuel Church, Brooklyn, Oct. 29.

ST. PAUL'S CHURCH, Manhattan, has called Seminarian John E. Magalee, a native of British Guiana.

PASTOR ANTONIO CONTRERAS, board missionary, is developing the new Puerto Rican mission in Harlem. Services are being held in St. John's Church (Mo.S).

SERVICES in the Lettish language are being held every other Sunday afternoon in Holy Trinity Church, Manhattan. At one service more than 700 attended.

OLIVER W. POWERS

NEW YORK

"Helping Hand" to Raise $30,000

NEW YORK CITY—"The Helping Hand" is the name of the joint $30,000 appeal sponsored by the Long Island Conference to support social mission agencies in its territory. Agencies include: Lutheran Inner Mission Society of Brooklyn, Lutheran Charities of Queens, Lutheran Inter-racial Service, and Lutheran Chaplaincy Service for Hospitals in Brooklyn, Queens, Nassau, and Suffolk counties. Synod President F. R. Knubel said, "We believe this is a great forward

WESTERN NEW YORK

Sessions Highlight Evangelism

BUFFALO—Evangelism at its best was the picture shown to Buffalo and Niagara Falls Lutherans Nov. 5-12. NLC congregations cooperated during three evening sessions. Guest preachers included Pastors C. P. Rasmussen (ELC), William H. Logan (ULC), Harold R. Albert (ULC), Eric Gustavson (Augustana), and R. W. Willman (ALC), E. C. Reinertson (ELC), Royal E. Lesher (ULC), Walter A. Sodt (ALC), and Paul A. Lorimer (Augustana). Teams of lay people con-

ducted a concerted visitation program of unchurched prospects. Radio and television spots were filled by many of the leaders.

REDEEMER CHURCH, Rochester, celebrated its 35th birthday Oct. 22.

THE PROPOSED ULC congregation in the Brighton-Lincoln Park area, north of Buffalo, held its first service on Reformation Sunday with 120 present. Mission Developer Howard Lenhardt heads the project as his first assignment in his new office. Nov. 5 a Sunday school was organized with 44 neighborhood children.

Twenty-five years ago a small group under the leadership of Pastor Harry J. Kreider organized a church in Irondequoit. Last month Resurrection Church celebrated its silver anniversary. In 1924 a Mt. Airy seminarian, Franklin Clark Fry—now president of the ULC—made a survey of the community and found nearly 100 Lutheran families. The Rev. Eugene Stowell has been pastor since 1932.

THE REV. ALVIN MESSERSMITH, St. John's Church, Manorton, has accepted a call to Peace Church, Rochester, effective Dec. 1.

THE 55TH ANNIVERSARY service of Bethlehem Church, Rochester, was celebrated on Oct. 15th.

OHIO

Springfield Lutherans Burn Mortgage

DAYTON—The $50,000 mortgage of Grace Church, Springfield, was burned Oct. 29. Participating were: Hamma Dean E. E. Flack, the first pastor; the Rev. Ralph M. Krueger, now Wittenberg College chaplain; the Rev. John W. Berger, pastor when the church building was erected; and present Pastor Anton L. Anderson. Included in Grace's membership have been two missionary families to India, six daughters now in parsonages, and seven sons in the ministry.

A SWITCH has occurred in Springfield, Ohio churches sometimes use school buildings for meetings; now a school, temporarily without a cafeteria because of needed repairs, is using Auburn Church's facilities to feed 240 eighth graders.

A gift of $30,000 together with his $15,000 home adjacent to his church has been left to First English Church, Wapakoneta, by Layman Rue E. Melching who died Oct. 16. Mr. Melching was a graduate of Wittenberg College, had served on its board of directors, and had twice been delegate to ULCA conventions. Included among his bequests was $5,000 to his pastor, Dr. George F. Weissling.

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EMANUEL LUTHERAN CHURCH
4th & Carpenter Sts.
Dr. Henry Hodel, Pastor
Services
10 A. M., German
11 A. M., English
12 Noon, Sunday School & Bible Class
Emanuel—God With Us
Come and Bring a Friend

FOURTEEN PASTORS recently formed a ULC Greater Cincinnati Pastors' Conference. First president is Pastor Herman V. J. Andres of Florence, Ky.

OHIO REFORMATION services included: Dayton, President Harold H. Yochum of Capital University; Lancaster, Pastor William C. Zimmann of First Church, Dayton; Youngstown, Dr. Carl Rasmussen, Chicago; Toledo, Dr. Raymond D. Wood, Savannah, Ga. Springfield Lutherans heard Dr. Roland Bainton of Yale University on Nov. 12, delivering the Hamma Divinity School Kessler lectures.

FIRST ENGLISH CHURCH recently received $465 from the estate of James Koman.

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PENNSYLVANIA

Conference Pledges Support for Camp

ALTOONA—A $100,000 campaign for Camp Sequanota, Jennerstown, was pledged the support of the Allegheny Conference at its 13th annual convention in St. John's Church, Clearfield, Oct. 24-25.

Delegates heard a report of camp activities from Pastor Walden M. Holl, director of Sequanota, decided to accept the $100,000 campaign proposed by the camp's board of directors. The funds will build a swimming pool or lake, liquidate a $35,000 debt, install a modern sanitary system and water supply, erect several much-needed buildings.

Dr. Luke H. Rhoads, pastor-superintendent of Allegheny Home, Hollidaysburg, reported that the home will be ready for use by May or June, 1951, and that pastors of the six-county area to be served by the home now have admission blanks.

Delegates were led in a stewardship workshop by the Rev. Edwin M. Clapper, Grace Church, Altoona. Speakers were the Rev. George Berkheimer, synodical secretary, and John R. Weaver of the Lutheran Laymen's Movement.

A resolution to require scholarship ministerial students to serve three years in a rural church was introduced by Pastor Hillis Berkey of Rockwood. In Bedford County and the Cambria-Somerset County area there are 30 rural churches without a pastor.

St. John's Church, Johnstown, the Rev. J. A. Janisak pastor, applied for admission to the ULCA while serving as host to the convention of the Middle Conference of the Slovak Zion Synod, Oct. 10-11. While the congregation has not been affiliated with the ULCA, Pastor Janisak has been. He was pastor of St. Matthew's Church, Mt. Carmel, Pa., before coming to St. John's, is English secretary of the Slovak Zion Synod.

THE MIDDLE CONFERENCE extends from Western Pennsylvania to Wisconsin. President is the Rev. Stephen Zima, Detroit.

THREE REFORMATION DAY services were held in the area (sponsored by Lutheran Ministerial Associations). More than 1,000

Lutherans in Johnstown heard Dr. L. Ralph Tabor, Washington, D. C. Nearly 700 attended the rally at First Church, Altoona, where Dr. Harvey D. Hoover was speaker. At Trinity Church, Somerset, the 75-voice Lutheran Choir of Somerset County sang, Synod President Dwight F. Putman spoke.

THE ALLEGHENY CONFERENCE WMS convention was held in Trinity Church, Hornerstown.

DONATIONS of $150 each to CHEY and Camp Sequanota were voted by the Somerset District WMS convention at St. Andrew's Church, Boswell, Nov. 1.

REDEDICATION services were held at Trinity Church, Bedford, Nov. 9-12. . . . Mt. Tabor, St. Michael, St. Paul and Center congregations of the Garrett pastoral charge have all made property repairs. . . . In the Newry pastoral charge Claysburg congregation has dedicated a new $1,300 organ.

PAUL O. HAMSHER

Ahalt Heads Susquehanna Conference

WILLIAMSPORT—The Rev. Harold Ahalt, Watsontown, has been re-elected president of the Susquehanna Conference. Other officers are: the Rev. John Whetstone, Muncy, vice president; the Rev. David C. Burnite, Montoursville, secretary; and Layman John M. Phillips, Shamokin, treasurer.

The annual conference Women's Missionary Society convention was held in Trinity Church, Shamokin, on Oct. 25 and 26. Mrs. C. W. Baker, Jr., president of the WMS, and Miss Christie Zimmerman, missionary to India, were the principal speakers. Miss Catherine Mergner, Williamsport, was re-elected president. More than 250 attended.

ZION CHURCH, Sunbury, held a workshop in church music on Oct. 27 under the leadership of the Rev. Clarence B. Lund, St. Paul, Minn. More than 150 persons attended.

DECEASED

Rev. Allen R. Appel

The Rev. Allen Reuben Appel, retired pastor of the Ministerium of Pennsylvania, died Oct. 25. He was 70.

Born in Mountainsville, Pa., May 9, 1880, he was graduated from Muhlenberg College in 1902, and from Philadelphia Seminary in 1905. The same year he was ordained by the Ministerium of Pennsylvania, and served pastorates in East Falls (Philadelphia), Shellsville, Freemansburg, Northampton,

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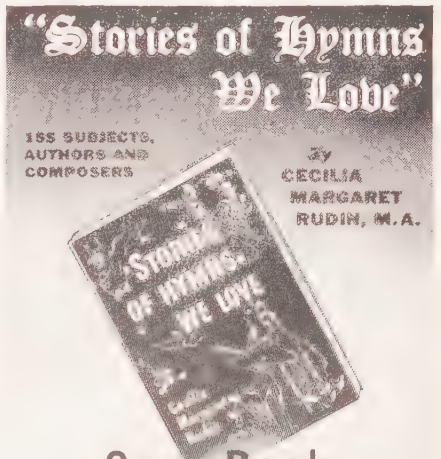

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Sacramento and Moorestown, Pa. The latter parish he served for 23 years.

The funeral service was conducted in St. Stephen's Church, Bethlehem, Oct. 28 by Dr. Emil E. Fischer, president of the Ministerium of Pennsylvania.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

ANDERSON, ROBERT E. Mission pastor. 14 Letitia Lane, Media, Pa.

BERGSTRESSER, DANIEL L. From Messiah Church, South Williamsport, Pa., associate pastor. To St. Matthew's Church, Lancaster, Pa. 956 Center Ave.

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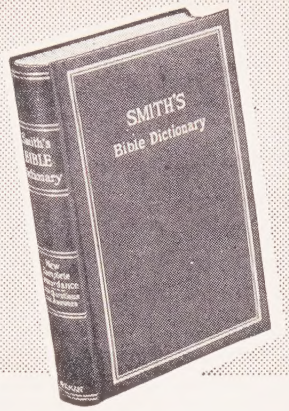

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IN CONCLUSION . . . . . .

IT WASN'T EASY for me to preach Thanksgiving sermons in the early 30s. I knew people in the congregation who weren't dreaming about turkey for dinner —they didn't even have enough bread and potatoes.

We helped one another as much as we could in those days. It was a grim time for many families.

Now in 1950 Americans are more prosperous than any people have ever been since the world began. Income of American families will total over $225 billion this year. And the money is more widely distributed than in the past.

Some recent figures show that in the 20s the richest 5 per cent of the people got 34 per cent of the income. That's down to 17 per cent now, and the remaining 83 per cent goes to the rest of us. Three families out of four have automobiles, and so forth and so forth. The average man has 11 per cent more food to eat than before the war, and he also has nine shirts and 18 pairs of socks.

That may be enough statistics to prove that we can celebrate Thanksgiving with enthusiasm this year. But most people won't. They'll be worrying about the high price of shirts and socks.

AND FURTHERMORE, what good does it do to stretch out and say, "I'm really prosperous this year, thank God"? You might just as well say, "I'm prosperous"—period, and leave God out. Because this comfortable satisfaction with automatic washers and television is not the proper mood for thanksgiving.

When a man gets enough money to meet simple ordinary necessities, he ought to start an eager search for ways to use his surplus in God's service. Thanksgiving is an active, busy thing.

So far we haven't come anywhere near meeting our Lutheran World Action goal for the year. And regardless of widespread prosperity, there are still terribly poor people among us, and the pitiful refugees in Palestine, the always hungry natives of India, and all the rest.

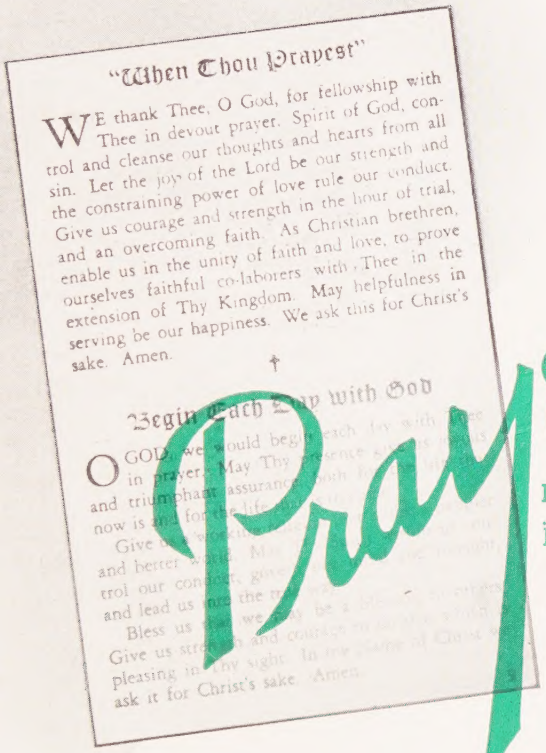
Maybe it's harder to preach Thanksgiving sermons when we are prosperous than when we are not. A hungry family is more grateful for one loaf of bread than a well-fed family for a big chocolate cake. We Americans are in the chocolate situation in 1950.

Every man ought to celebrate Thanksgiving with at least one deed of hard-pinching sacrifice. We begin to feel the keen edge of gratitude when we experience the joy of having been able to do something for somebody. If you can't think of anybody just at this moment whom you would like to help, keep your money in the bank to give in January for the new hospital our church wants to build deep in the interior of Liberia. (I can supply a dozen more good suggestions if you need them.)

IT'S DANGEROUS for a man to feel prosperous. Probably that's why Jesus said what he did about the camel going through the eye of a needle. We detach ourselves from the human family when we take pleasure in a higher standard of living than that of other people around the world.

A Christian has a passion for sharing, and he's grateful when things go well with him because then he has something to share. If he has a few extra shirts and socks, for instance, he can put them in the Lutheran World Relief collection on Thanksgiving, and the day will have been a success.

—ELSON RUFF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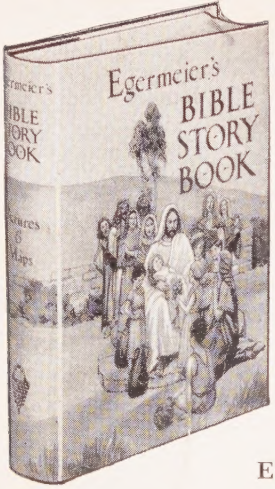

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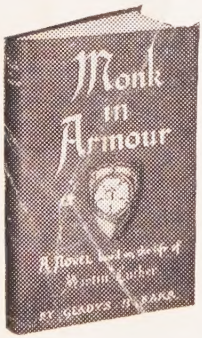

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